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TRANSACTIONS FIRST ANNUAL CONGRESS
OF THE
FEDERATION OF EUROPEAN SECTIONS
THEOSOPHICAL SOCIETY

E. J. Brill, printers, Leiden. Holland.

TRANSACTIONS

OF THE

FIRST ANNUAL CONGRESS

OF THE

FEDERATION OF EUROPEAN SECTIONS

OF THE

THEOSOPHICAL SOCIETY

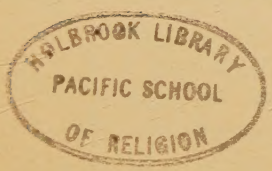
HELD IN AMSTERDAM

JUNE 19TH, 20TH AND 21ST, 1904

EDITED BY

JOHAN VAN MANEN

SECRETARY OF THE FEDERATION



AMSTERDAM

1906

PUBLISHED FOR THE COUNCIL OF THE FEDERATION.

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GERMANY:	Leipzig.	*M. Altmann*, Salomonstrasse 11.
GREAT BRITAIN AND BRITISH COLONIES:	London.	*Theosophical Publishing Society*, 161, New Bond Street, W. *John M. Watkins*, 21, Cecil Court, St. Martin's Lane, W. C.
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PREFACE.

In consequence of the Resolution recorded on page 44, it is necessary first of all to mention in this Preface that the Congress of which the present Volume forms the transactions is the "First Annual Congress of the Federation of European Sections of the Theosophical Society". Though the Federation met for the first time in London in 1903, it was decided that the meetings then held could not properly be regarded as constituting a "First Congress", seeing that they were of a rather preliminary nature. The reader may be referred for further observations on this matter to the remarks in this Volume of Mr. Fricke on pp. 51 and 52; of Mrs. Besant on pp. 53 and 54; of the Secretary on p. 59; and also to the Report of the Proceedings of the Thirteenth Annual Convention of the British Section of the Theosophical Society, p. 5 and p. 22; and of the Fourteenth Annual Convention of the same Section, p. 5.

In sending out this Volume to the Public it is the Editor's duty to acknowledge the valuable assistance so freely given to him: in the first place by Miss K. Spink, to whom Federation and Congress alike are greatly indebted; secondly by Mr. C. J. Barker, M. Charles Blech, Mlle. Böse, Mrs. S. Corbett, Mr. Oliver Firth, Mr. and Mrs. W. H. Kirby, Mr. Percy Lund, Mr. A. R. Orage, Dr. Th. Pascal, Miss F. Smith and Mrs. E. M. White, all of whom assisted in proof reading or in other ways. Owing largely to the polyglot nature of this Volume, the Editor would otherwise have found it wholly impossible to get through his task in a satisfactary manner.

Every paper in this Volume has been regarded as independent as to all details of spelling, punctuation and transliteration; provided such spelling, punctuation and transliteration is consistent, logical and systematic within the limits of the paper itself. Thus the papers III. B. 1, III. B. 2 and III. C. 2 show each a different but individually consistent transliteration, all equally intelligible to the student of Sanskrit.

A special eflort has been made to arrange the Volume on a convenient and practical plan. For this reason headlines have been given

to every page and also, by means of the numerals and letters in the inner margin of the top line of each page, an indication as to what Part and Department any given essay belongs. The Roman numerals denote the Part, the letters denote the Department and the Arabic numerals denote the order in which any given paper stands in that Department. For instance III. C. 8. means that the paper belongs to Part III, Department C, and is the 8th paper in that Department. A glance at the classified Contents at the beginning of this Volume will make this clear.

The Index to Parts I and II is intended only to give a summary of a few names, ideas and subjects incidentally mentioned in these Parts, and is not an exhaustive Index like that to Part III. It may be mentioned that the whole of the latter Index is in English. The various subjects dealt with, whatever the language is in the papers themselves, are therefore here quoted only in their English forms. The various transliterations and spellings used in the different articles are also here quoted in one form only.

Attention should be drawn to the fact that the papers printed by title only in this Volume appear in such abbreviated form simply in consequence of the resolution given on page 44, and not on account of any question as to their merits. The same explanation holds good for the fact that many papers were read by title only in the actual meetings of the Departments

For the opinions and statements contained in the non-official Parts of the Volume their authors are solely responsible. The incorporation of a paper does not signify approval or endorsement of its contents on the part of either the Federation or the Theosophical Society.

Special attention is drawn to the note given on the back of the title-page.

The Editor will heartily welcome any suggestion sent to him for the improvement of future volumes of these Transactions, or any indications of typographical errors not already corrected in the list of errata.

It has been a source of great satisfaction to the Editor to note the representative nature of the widely varying contents of this Volume. All Sections and nationalities included in the Federation have taken a due and proportionate share in the work of the various Departments and the subjects dealt with cover the widest possible range, without excessive preponderance of any special side of Theosophical thought.

The final word must be one of apology and of regret. The Editor is sorry to have found it impossible to bring out these Transactions

as soon as was originally intended. He can only plead the difficulties in the way of an undertaking of this nature — numerous enough in any case — but doubly so where a first volume both complicated and bulky is concerned, and where the whole machinery for its production has to be created and set in order. It may however be added that means will be taken to ensure that the next volume of these Transactions shall appear in better time.

June 1906. JOHAN VAN MANEN.

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Boogaard, Mej. A. E. A.
Brandt, Mej. J.
Burgh-Greve, Mevr. A. M. v. d.
Burlet, Mej. A. M. de
Cramer, S. A.
Crommelin, M.
Danner, J. W. C.
Danner-Holmquist, Mevr N. E.
Dirks, Mej G.
Dyserinck, Mej. A. G.
Egmond ten Brummeler, Mevr. H. H. van
Egmond, Mej. F. H. van
Egeling, Mej. J. H.
Elsen, F. E.
Ginkel, H. A M. van
Gompertz-Linse, Mevr. E. A. C.
Hamerster, A. J.
Hattem, Mej. A. H. E. van
Hirschmann-Bahnsen, Mevr. Wed. S.
Hoeven, C. van der
Holthe tot Echten, Jonkvr. M.S.J. van
Hoogenboom-Bolle, Mevr. L. J.
Jacobsen, Mej. M. H.
Kerdijk, Mej. A.
Kerdijk, Mej. E.
Ketwich Verschuur, Mr. J. D van
Knottenbelt, Mej. A.
Kool, Mej. C.
Kockx, H. J.
Kruimel, Mej H. L.
Laan, A. J. van der
Langeveld, L. A.
Linse Bolender, Mevr. M. C.
Lorentz, Mej. J. A.
Manen, Mej. Ch. van
Mayer, H. J. F. G.
Meyroos, Mr. A.
Ophuysen, J. H. W. van
Ortt-Schuller totPeursum, Mevr.M.A.
Paasschen, F. J. van
Plantenga, P.
Peelen-Bergen, Mevr. J. E. C.
Poeteren, G. van
Polak, J.
Prez-Richardson, Mevr. A. M. de
Ramondt-Hirschmann, Mevr. S.Th.C.
Ramondt Jr., D.
Reiche-Bodde. Mevr. A. C.
Roock, A. C. F. de
Roock, J. D. de

Ros, J. D.
Ros-Vrijman, Mevr. W. A. L.
Rupe, Mej. C. E.
Schippers-Nolthenius van Elsbroek, Mevr. F. L. C. A
Segaar-Weijers, Mevr. Wed. W.
Sillevis, Mej. A.
Slotboom, Mej. G.
Slotboom, C. M.
Spijker, Mej. E. M.
Spijker, G. W. P.
Steen van Ommeren-Hallo, Mevr. A. M. van den
Stuten, Mej. Ch. M.
Terwiel, A.
Tydeman, F. W. P.
Veen, P. van
Vreede, H.
Vreede-Schill, Mevr. J. E.
Vreede, Mr. A. G.
Vreede-Bakker, Mevr. J.
Vreede, Mej. J. E.
Vreede Jr., H.
Vreede, Th. F.
Vollgraff, C. W.
Vrijman, W. A. M.
Vrijman-Opdenhoff, Mevr. L. M.
Wolterbeek Muller, Mevr. Th. E.

(HAARLEM).

Bekouw-Josset, Mevr. Wed. M.
Bekouw, Mej. E. J.
Bekouw, Mej. E. J.
Bekouw, Mej. M.
Burgh, P. J. W. J. van der
Clercq van Weel, Mej. A. Th. A. de
Dane, R. A.
Dane-Allen, Mevr. A. J.
Deutschbein-Logeman, Mevr. M. E.
Diependaal, G. A.
Diependaal-van Pel, Mevr. A.
Eibergen Santhagens-Waller, Mevr. Wed. C. P. S. van
Geest, W. de
Haye, Dr. Chr. F.
Heulen, W. A. van
Houte de Lange, W. M. ten
Houte de Lange-de Bas, Mevr. M. W. ten
Hulswit, Mevr. F.
Kayser, Mej J. C.
Koolhoven, J.
Lebeau-Leverington, Mevr. A. M.
Lensselink, R.
Lensselink-Bertrand, Mevr. H. A.
Levie, Mej. R.
Meinderink, Mej A.
Mühring, Mej. H.
Ooy-Blok, Mevr. L. Ch. van
Polman Mooy-v. d. Meulen, Mevr. J. H.
Polman Mooy, J. M.
Ritsema, L. C.
Schuver, Chr. J.
Schuver-Spoor, Mevr. M. C.
Smits, J.
Smits, J. B.
Smits-de Jong, Mevr. E.
Spoor, Mevr. J.
Stakman, Mej. M. C. E.
Stolp, Mej. J. C.
Strybos Jr., J. P.
Strybos-Smits, Mevr. M. M.
Touw, C. v. d.
Veen, Mej. M. J. J. v. d.
Vis-Thieme, Mevr. Wed. E.
Voort, A. M. van der
Waller, Mr. A. C.
Waller-van Marken, Mevr C. P. S.
Waller, Mej. A.
Wegman, Mej. M.
Weill, A.
Weill-de Vita, Mevr. R.
West, S. van
Withof, Mej. A. G. J.

(HELDER).

Edens, J.
Edens-Smid, Mevr. G.
Linden, C. N. A. over de
Witsenburg, J. H.
Zuylen, T. van

(HILVERSUM).
Barneveld, W.
Bas-Brester, Mevr. M. W. de
Bas, Mej. J. M. de
Cramerus, Mej. A. C.
Dekker Czn., C.
Eggerdink, Mej. C. C.
Flentge, J.
Havelaar, J. P.
Havelaar-Engels, Mevr. J. A.
Hubrecht, Mej. C.
Hulsteyn, Mej. W. C. E. van
Kleekamp, B.
Kleekamp-Schut, Mevr. M. H.
Logger, Mej. M.
Notten, J. C. van
Notten-Boissevain, Mevr. F. H. van
Reiman, J. D.
Schuurman, J. P. W.
Schuurman-Gentis, Mevr. H. L.
Voogt-Vreede, Mevr. F. de

(NIJMEGEN).
Bleckmann, Th.
Bleckmann-v. d. Bosch, Mevr. M. C.
Blocquery, Mevr. A. S. v. d.
Broers, Mej. C A.
Burgdorffer, Mej. K. M.
Cohen, Mej. B.
Dam, R. van
Dam-Nieuwenhuisen, Mevr. C. van
Denier van der Gon, Mej. M. C.
Doudart de la Grée. Mej. M. L. F.
Gon Netscher. A. v. d.
Hoek-Canneman, Mevr. M. C. van
Jonge, Mej J. A. de
Ledeboer, J. L. A.
Momma, H.
Rauws-Beukman, Mevr. Wed. L.
Schouten, J. A.
Schouten-Deetz, Mevr. Wed. H. L. E.
Velden, Mevr. N. v. d.
Vieweg-van Hoek, Mevr. A. A.
Verdonck, M. G. F.
Verdonck-v. d. Honert, Mevr. J. P.
Verdonck, J. J. F.
Verdonck, Mej. A. P.

(ROTTERDAM).
Adamse, M.
Addicks, C. J.
Addicks-van Nieuwenhuizen, Mevr. F.
Bremerkamp, J. L.
Brinkman, M.
Brinkman—Wulff, Mevr. A. J. S.
Damman, Mej. H.
Dijk, J. A. J. van
Esser-Carruthers, Mevr. M.
Hoeven, Mej. A. M. v. d.
Joret, Mej. L F. G.
Keen, Mej. A. C.
Ligt, F. W. de
Rebers, D.
Reepmaker, M.
Roos-Reepmaker, Mevr. C.
Schippers-Schweitzer, Mevr. Wed. A. M.
Schweitzer, Mej. L. M.
Terwiel, J. A.
Terwiel, Mej. M. C.
Tielens, J.
Viruly, Mej. E.
Vlaardingen, W. L. van
Vlaardingen-Kram, Mevr. M. A. van

(UTRECHT).
Brinkgreve, Mej. H. M. E.
Broek, A. N. ten
Cenijn, A.
Daniels, Mevr. J. M.
Entrop, Mej. J. H
Feyfer-van Tussenbroek, Mevr. H. W J. de
Haas, J. G.
Loos, Mej. C. F. A.
Muysken-Merens, Mevr. M. J.
Muysken, J.
Muysken, Ch.
Nuysink, P. A. I. J.
Redelé, A. E.
Rünckel, A.
Vermeulen, Mevr. M. J.

Vermeulen, Mej. W. J.
Vet, Mej. C.
Vloten, F. W. C. van
Weller, W. J.
Weller Douw, Mevr. H. C. C.
Westers, Mej. J. G.
Wijngaarden, Mej J. J. van

(NIET AANGESLOTEN LEDEN).

(Unattached members).

Albers, Mr. D.
Bäumer, J. E.
Biegman, A. M.
Cochius, P. M.
Feyfer, Mej. H. C. Ch. de
Goes Hillebrandt, K. W. van der
Hoogstraten, J. van
Hoogstraten-de Vos, Mevr. M. H. van
Lange, D. de
Linden van Snelrewaard, Mevr. Wed. N. P. G. van der
Meyer, C.
Nicolai, Mej. G. A
Nieuwenhuizen, Mej. M. M. C. van
Ouwejan Jr., J.
Ouwejan Sr., J.
Pape, Mej. M. C.
Persant Snoep, P.
Pontier, W.
Postel, C. J.
Reelfs, J. D.
Seydlitz, H. J.
Spijker-van Wijngaarden, Mevr. H. J.
Steens Zynen, Mej. B. W. F. A.
Sybrandy, B.
Sybrandy-v. d. Wijk, Mevr. S. C.
Tak, Mej. P. C. van der
Terwiel, G. J.
Walchren, P. M. van
Walchren-Coster van Voorhout, Mevr. Wed. A. A. van
Walchren, Mej. J. E. M. van

FROM BELGIUM.

M. Allaerts, (Anvers).
M. V. André, (Bruxelles).
Mme van Blommestein, (Bruxelles).
Mlle Carter, ,,
M. Jean Delville.
M. H van de Graaf, (Bruxelles).
Mme Gussenhoven, (Anvers).
M. Fr. van Halle, ,,
Mme Huysmans, (Bruxelles).
W. H. M. Kohlen. (Bruxelles).
M. Lachapelle, (Anvers).
M. C. Lambert, (Bruxelles).
M. A. Maclot, (Anvers).
Mme Maquet, (Bruxelles).
Dr Mersch, ,,
M. G. Polak (Bruxelles)
M. A. Rombouts
Mme Findley Smith de Sonnaville, (Bruxelles)
M. Vanderstraeten. (Bruxelles)
Mlle C. Verdereau.
Mme A. Waller ,,
M. E. Welvaert, (Anvers).

FROM FRANCE.

*M. A. Blech, (Paris).
Mlle A. Blech ,,
M. C. Blech ,,
Mme Z. Blech ,,
Mme de Courcel ,,
M. de Courcel ,,
*Commandant Courmes, (Paris).
*Mme Deffaut, ,,
M. G. de Fontenay ,,
*Mlle A. Fultou ,,
Dr. J. Grand ,,
M. M. Gravélius, (Kolbsheim-Alsace).
M. Gravélius ,, ,,
Mme du Guillion, (Dinard).
*Mme Maciejowstra, (Paris).
Mme Magny, ,,
Mme G. Mallet, (St. Malo).
M. Mallet, ,,

*Mme Mercier, (Paris).
M. A. Ostermann, (Colmar).
Dr. Pascal, (Paris).
Dr. Peralté, ,,
Mme Peralté ,,
*Mme Sauvaw, ,,
M. J. Siegfried, ,,
Mme Siegfried, ,,
Mlle M. Weyer, ,,

FROM GERMANY.

*Frau E. Berendt, (Godesberg a/Rhein).
*Fräulein Busche, (Schwelm).
Herr L. Deinhard, (München).
*Fräulein J. Hippermeyer, (Cöln).
Herr B. Hubo, (Hamburg).
Gräfin P. von Kalckreuth, (München).
*Herr L. L. Lindemann, (Karlsruhe).
Frau Geheimrath Lübke, (Weimar)
*Frau G. Noss, (Cöln).
Herr F. Pfundt, (Stuttgart).
Herr J. H. Peelen, (Coblez).
*Dr. Van Scherpenberg, (München).
*Frau Van Scherpenberg.
Fräulein M. Scholl, (Cöln).
Fräulein von Sivers, (Berlin).
Dr. R. Steiner, ,,
Fräulein Stinde, (München).
Herr H. Vollrath, (Loitysch).

FROM GREAT BRITAIN.

Mrs. Anderson, (Bristol).
Mr. Barker, (Sheffield).
Mrs. Barnes, (London).
Mr. Bell, (Harrogate).
Mrs. Besant, (London).
Mr. Bligh-Bond, (Bristol).
*Miss E. Browne, (York).
Mr. J. L. Brown, (London).
Mrs. Bright, ,,
Miss Bright, ,,
Mr Burton, (Hull).
Mrs. Burton, ,,
Mrs. Chivers, (Bath)
*Mr. Cock, (Oxford).
Dr. Currie, (London).
Mrs. Currie, ,,
Mr. Cuthbertson, (Edinburgh).
Mrs. Cuthbertson, ,,
Mr. Dixon, (Leeds).
*Mrs. Duncan, (Manchester).
Mr. Dunlop, (London).
Mr. Dunn, (York).
Miss Ellis, (Manchester).
Mr. Faulding, (London).
Mrs. Faulding, ,,
Mr. Firth, (Bradford).
Mrs. Firth, ,,
Miss Foster, (London).
Miss Furnell, ,,
Miss Gaimes, ,,
Mr. Goode, (South Milford).
Mme de Hammerlé, (London).
*Mrs. Heathcote, (Morecambe).
*Miss Head, (Harrogate).
Mrs. Hooper, (London).
*Mr. Keagey, ,,
Mr. Keightley, ,,
Miss Ker, (Manchester).
Mr. Larmuth, ,,
Mrs. Larmuth, ,,
Major Lauder, (London).
Mr. A. Leo, ,,
Mrs. A. Leo, ,,
Mr. Marsden, (Manchester).
Mrs. Marsden, ,,
Mrs. Minnitt, (Sheffield).
Mr. Old, (Birmingham).
Mr. Orage, (Leeds).
Mr. Owen, (Manchester).
Mrs. Owen, ,,
Miss Paterson, (Edinburgh).
*Miss Peck, (Manchester).
Mrs. Pexton, (Sheffield).
Mrs. Scott, (London).
Miss Severs, ,
Mrs. Sharpe, ,,
Miss Shaw, (Manchester).
Mr. Sidley, (London).
Mr. Hodgson Smith, (Harrogate).
Miss H. Hodgson Smith ,,

Miss M. Smith, (Harrogate).
Miss K. Spink, (Bradford).
Miss G. Spink, ,,
Mrs. Stead, (Edinburgh).
*Miss Stewart, (London).
Mr. Thomas, (Middlesbrough).
Mr. Waddington, (Leeds).
Mr. Wallace, (London).
Miss E. Ward, ,,
Miss F. Ward, (Manchester)
Mrs. Webb, (London).
Mr. Wilford, (Birmingham).
Mr. Zossenheim, (Harrogate).

FROM ITALY.

*Mr C. Jinarājadāsa, (Milano).
Mrs. Scott, (Firenze).

FROM SWEDEN.

Dr. Gustaf Lindborg, (Gifle).
Mlle L. Walberg—Olde, (Lund).

FROM SWITZERLAND.

Comtesse Prozor.
Comte Prozor.
Mlle A. Selleger, (Genève).
M. E. Selleger ,,
Mlle S. Tresling, (Lugano).
Mlle A. Wagner, ,,
Herr G. Wagner, ,,

FROM RUSSIA.

Mlle A. Kamensky, (St. Petersburg).
*Mme Pissareff, (St. Petersburg).

FROM HUNGARY.

Dr. Zipernowsky (Budapest).
*Mme Zipernowsky ,,

FROM THE UNITED STATES.

Mevr. de Leeuw, (Cleveland).
Mej. de Leeuw, ,,
Mej. Goedhart, ,,

FROM AUSTRALIA.

Mrs. Tighe.
Miss Ware (Sydney).

NOTE ON MEMBERSHIP OF THE CONGRESS. "Participation in the Congress shall be open to all members of the Theosophical Society, of whatever Section, who may signify their wish to attend before the opening of the Congress." *Regulations of the Congress.*

FEDERATION OF EUROPEAN SECTIONS OF THE THEOSOPHICAL SOCIETY.

STATEMENT OF ACCOUNTS FOR 1903—1904

RECEIPTS.		*EXPENDITURE.*	
CONTRIBUTIONS.			
	£. s. d.		£. s. d.
From the British Section	36.10. 0	Rent of hall	34.13. 4
» » Dutch »	14.10.10	Advertising	9. 2. 3
» » French »	10. 9. 1	Stationery and Postage	9.17. 5
» » German »	3. 6.10	Printing	8.13. 3
» » Italian »	5.19. 2	To Music Committee	6.13. 4
		Sundries	2.19. 2
	70.15.11		
DONATIONS.			
From the British Section	12. 2. 1		
» » French »	8. 6.10		
» » German »	6.14. 6		
	97.19. 4		71.18. 9
ENTERTAINMENT FUND.		ENTERTAINMENT.	
From the Dutch Section ±	85. 0. 0	Expenses	± 85. 0. 0
	182.19. 4		156.18 9
ARTS AND CRAFTS EXHIBITION.		ARTS AND CRAFTS EXHIBITION.	
Receipts from various sources	103.13. 9	Expenses	103.13. 9
			260.12. 6
		Balance in hand	26. 0. 7
	£ 286.13. 1		£ 286.13. 1

NOTE. The Funds for Entertainment and for the Arts and Crafts Exhibition were not correctly Congress Funds, the former were under the control and administration of the Dutch Section, being special donations from that Section, and the latter, under the administration of the Arts and Crafts Committee, having been raised almost entirely by donations from Dutch members.

The expenses of publishing the Transactions are not included in the above Statement of Accounts.

Opening Meeting.

On Sunday the 19th of June at 10 A. M. the First Annual Congress of the Federation of European Sections of the Theosophical Society was opened in the Great Hall of the Concertgebouw in Amsterdam. A meeting of this Federation had been held in London on the 3rd and the 4th of July of 1903, at the invitation of the British Section, but this was of the nature of an International Conference for purposes of organization and in no sense a Congress of the Federation So the 600 members present in the Hall of the Concertgebouw were there to inaugurate the first of a series of such meetings, to be held yearly in one or other of the countries of Europe, with the object of promoting international solidarity and a spirit of mutual understanding and of mutual help among the Sections of the Society in Europe.

Four of the federated Sections, those of France, Holland, Germany, and Great Britain (including Belgium and Spain), were represented by their General Secretaries and by a large number of members. The General Secretary for the Italian Section was unfortunately unable to be present but at the request of the Italian Section Mrs. Besant had consented to act as its representative. Members were also present from the following countries: Scandinavia, Switzerland, Russia, Hungary, America, Australia and New Zealand.

The meeting, was informally opened by the singing of the "*Kyrie eleison*" from Stehle's Mass, by a chorus of members under the leadership of den Heer Dapper. This was followed by a "Benedictus", by Mevr. Van der Linden van Snelrewaard (F. T. S.), sung by women's voices and conducted by the composer.

Mr. Fricke, the General Secretary of the Dutch Section, then welcomed the Congress to Amsterdam and expressed the thanks of the Federation to Mrs. Besant for consenting to preside.

Mrs. Besant in her opening address spoke upon the work of the Theosophical Society, upon the essentially international character of that work, and upon the relationship of the Society to that wider spiritual renaissance that she called the theosophical movement.

The Secretary of the Federation, de Heer Johan van Manen, read his report, and, at the President's request, the following congratulatory letters and telegrams received on behalf of the Congress.

FROM THE PRESIDENT-FOUNDER, COLONEL OLCOTT, (MADRAS, INDIA).

"Salutations".

OLCOTT.

FROM THE ITALIAN SECTION.

"Sezione Italiano invia Congresso saluti fraterni auguri vivissimi".

CALVARI.

FROM THE AMERICAN SECTION.

Theosophical Society. American Section.
General Secretary's Office.
7. West 8th. St.
New York.
June 1st, 1904.

To the Federation Meeting of European Sections.

Brethren:

The great importance and significance of your unique gathering inspire a hearty greeting from every other Section of the T. S., and the National Committee at Chicago have desired me to voice this to you. I am particularly impressed by two implications in such a meeting. One is the refutation it gives to the curious notion that dissensions in or schisms from the T. S. show the futility of organisation. and that Theosophic work is essentially individual, to be carried on by men singly and without formal association. I encounter in really worthy Theosophists this strange idea as one consequence of the lamentable events in 1895. Yet nothing can be more palpable than the fact that the gathering of to-day is the outcome of associated work, first in Branches, then in the Sections formed from them, now in the Sections gathered into a Federation. Individualism would have produced no Branches, no Sections, no Federation.

The other implication is the certainty of Karma. Karma vindicates itself just as surely in the Theosophical Society as in men or in nations, and sometimes as evidently. For the unswerving loyalty, the resolute purpose, the persistent endeavor which have nerved different Theosophists from Lulea to Naples, have been a call upon the Law which has been answered this very day in this very gathering.

It is not probable that we in North America shall ever need an analogous Federation, for the Section is conterminous with the continent and the language is one; but Spanish-speaking Sections are preparing in Middle and South America, and perhaps in time may ask that all in this part of the world shall join in a Theosophic work. But whatever may be the future organisation of American Theosophists, their present and common

message to the European Federation is of hail and pleasure and congratulation and good wish.

Most fraternally,

ALEXANDER FULLERTON,
General Secretary, American Section, T. S.

FROM THE AUSTRALASIAN SECTION.

Australasian Section. Theosophical Society
42. Margaret St.
Sydney. N. S. W.
10th May 1904.

Dear Sir and Brother,

Although so far away from the scene of your approaching deliberations on June 19—21, a circumstance which will preclude our taking any part in them, we cannot allow you to meet and disperse without a word of greeting from the Australasian Section, which please convey most cordially to the delegates and members assembled.

As you will doubtless have seen, attention has been called to your Congress in the columns of our Sectional paper, but not in time, I fear, to bring forth any contribution to the literary part of your labours, a deficiency which, in years yet ahead of us, we may be able to make good.

I am, Dear Sir and Brother, yours truly and fraternally,
W. G. JOHN,
General Secretary A. S. T. S.

FROM THE EASTERN FEDERATION OF THEOSOPHISTS.

American Section, Theosophical Society.
Secretary's Office.

Boston, May 25th 1904.

Secretary of the Congress of European Sections, Theosophical Society.

Dear Sir and Brother,

The members and officers of the "Eastern Federation of Theosophists", American Section. T. S. convey to their European brethren in Convention assembled a message of goodwill, sympathy and brotherly greetings. May your work be conducive to the strengthening of our theosophical Cause and the expansion of its noble philosophy, and, above all, may it draw into closer union the students of theosophy in Europe.

Fraternally yours,

CARL G. B. KNAUFF,
Secretary.

FROM THE BESANT LODGE (BOSTON, MASS).

Theosophical Society, American Section,
Boston. Mass: U. S. A.

June 11th., 1904.

Mr. W. B. Fricke,
General Secretary, Dutch Section.

Dear Brother and Fellows of the T. S.

In compliance with a unanimous vote at our last meeting, I present the greetings, congratulations and heartiest good wishes of the Besant Lodge for the Dutch Section and for the European Congress, about to assemble, in your country. America wishes to keep, and will keep, in mind the vast scope of the Theosophical work in all countries. Though the ocean rolls between us on this plane and though America is a vast field in itself, we realise that we are a part of a larger whole, and we often look for inspiration to countries which have set us such examples as have Europe and India.

Fraternally yours,
Archibald Iver Campbell.
Secretary, Besant Lodge 30 Elmwood St., Revere, Mass.

Mr. B. Old had been asked to convey to the Congress on behalf of the Birmingham Lodge the following letter.

THE BIRMINGHAM LODGE, T. S. (ENGLAND).

The Birmingham Lodge, T. S. (England) sends through me cordial greetings and earnest sympathy to the Dutch Section and to those who represent their respective Lodges at this Congress.

We feel the importance of the International Movement and as far as our powers will permit we desire to co-operate and strengthen the bonds of personal friendship and intellectual intercourse individually and collectively, between the five nations: English, French, German, Italian and Dutch.

Especially are we grateful to the Dutch Section for the vigour and earnestness with which it pursues its Ideals of Universal Brotherhood and intellectual and spiritual research.

It has been a questionable subject with some of us whether the first aspect of the T. S. can ever be realised in a practical way, seeing that the growth of thought increases the individuality, and tends in many instances to dull the sympathetic nature, leading to self-isolation instead of genial co-operation.

The International Idea initiated by the Dutch Section has to a large extent modified our doubts and stimulated our hopes and though the barriers of language cannot help but limit our adequate knowledge of one another in social intercourse, the exchange of papers in the different

departments of Theosophical knowledge will do much to strengthen our unity in the common search for the truth that underlies all things.

We feel that no harm can result from the most searching criticism being brought to bear upon all information, recognising that something more than passive intuitional response is needed to present the rationale of Theosophy to thoughtful men and women of to-day.

We joyfully co-operate in your good work, looking forward to the pleasure of seeing many of you in England and joining you at some future Congress in much greater numbers.

Signed. President,
FREDERICK J. HOOPER.

FROM THE BOLOGNA LODGE.

"Saluti cordiali al Congresso del Gruppo Bologna".

BONNINI,
(Presidente).

FROM THE LOMBARDY LODGE (MILANO).

"Groupe Lombardia, Milano, envoie ses vœux sincères et salutations fraternelles".

FROM THE TORVINO LODGE.

"Gruppo Torvino salutat Congresso. Bene auspicando".

FROM THE WEIMAR BRANCH.

"Zweig Weimar sendet treue Grüsze und wünscht den Verhandlungen des Theosophen Congresses gedeihlichen Fortgang und Erfolg".

FROM MR. LEADBEATER AND MR. BASIL HODGSON-SMITH.

"Heartiest wishes for successful Meeting".

LEADBEATER. BASIL HODGSON-SMITH.

The President, with the consent of the meeting, instructed the Secretary to send a telegram of greeting to Col. Olcott and suitable replies to all other letters and telegrams.

The time and place of the next Congress was considered and Mr. Keightley, on behalf of the British Section, gave a most cordial

invitation to the Federation to hold the next Congress in London. The exact date could not be decided upon, but it would most probably be some time in July. The invitation was accepted.

The Secretary read out the names of those who had been invited to act as Chairmen and Vice-Chairmen of the Departments of the Congress, and requested that they would meet him later in the morning to discuss all arrangements in connection with the proceedings of those Departments. The following were the names of those invited: *Department A.* Chairman: Dr. Pascal. Vice-Chairman: Mr. Faulding. *Department B.* Chairman. Mevr. Windust. Vice-Chairman: M. Blech. *Department C.* Chairman: Mr. Keightley. Vice-Chairman: Dr. Mersch. *Department D.* Chairman: Dr. A. C. Waller. Vice-Chairman: Dr. Hallo. *Department E.* Chairman: Dr. A. J. Cnoop Koopmans. Vice-Chairman: Miss G. Spink. *Department F* Chairman: Fräulein von Sivers. Vice-Chairman: Major Lauder. *Department G.* Chairman: De Heer Fricke. Vice-Chairman: Dr. Steiner.

As the members left the hall at the close of the meeting each was presented with a souvenir of the Congress, a gift from the Dutch Section. This took the form of a booklet bound in cream and gold and bearing the seal and motto of the Society. It contained, besides the programme of the Congress, a greeting and a welcome from the Dutch Section to the Congress, an expression of the aims of the Federation, and a sketch of the growth of the Theosophical Society in Europe up to the time when the life of that Society, needing for its fuller expression a more complex and symmetrical body than any one nation could give, sought it in the European Federation. It was illustrated with portraits of Mme. Blavatsky, Col. Olcott and Mrs. Besant whose work for the Society was gratefully recognized, by those of the General Secretaries of the federated Sections and by photographs of the Dutch Headquarters and the buildings in which the Congress was held.

Meetings of Departments.

The meetings of the Departments took place during the second and third days of the Congress, June the 20th and 21st and were held simultaneously in Rooms I and II of the Concert-Gebouw. They consisted of the reading of papers and of addresses upon the following subjects:

Department A. Brotherhood.
Department B. Religion. Mysticism. Folklore. Etc.
Department C. Philosophy.
Department D. Science (including "Borderland" Sciences).
Department E. Art.
Department F. Administration. Propaganda. Methods of Work.
Department G. Occultism.

Forty-five papers had been sent in, and of these thirty-five had been accepted. Some of these are not included in this volume owing to the fact that they had already appeared in print or were intended for publication elsewhere. Very hearty appreciation was felt by the Congress for all who had so freely offered the results of thought and study in the various Departments, whether those results could be accepted or not.

Almost every paper was summarized in at least one language other than that in which it was read, and as a consequence there was little time for discussion.

DEPARTMENT A.

BROTHERHOOD.

(a) Historical; (b) Philosophical; (c) Practical.

Chairman: Dr. Th. Pascal.
Vice-Chairman: Mr. A. J. Faulding.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

(a) "Fraternity as found in the laws of Primitive Races". Emma Weise (Paris).
(b) "Le Droit de Suffrage dans les Nations". D. A. Courmes (Paris).
(c) "Brotherhood". S. Edgar Alderman (Sacramento. U. S. A.)

This Department met in Room II on Monday morning from 10.45, to 12.30 and was attended by some 200 members.

Mme Weise's paper was read by Mr. Faulding (London). It showed that the result of careful study of the totemic laws of certain primitive races was the strong conviction that those laws could not be regarded as the work of a primitive people but exhibited an elaborate and well thought-out system having as its object the protection and preservation of an infant race from retrogression. Following upon this was the further conclusion that in their early beginnings these races had been under the guidance of wise and highly evolved leaders and teachers who ruled and protected them, and by means of a system of intricate, comprehensive and rigid tribal and inter-tribal laws guarded the evolution of the races and of the individuals composing them.

A résumé in Dutch was given by den Heer Johan van Manen.

"Le Droit de Suffrage dans les Nations" was read in French by Mme. Siegfried (Paris) in the absence of M. le Commandant Courmes. The Nation consisted of individuals who according to the theosophical doctrine of evolution were at very different stages of growth. Therefore any representation of the people must take into account this fact and a just proportion of duties as of rights must be accorded. Laws governing nations should be in line with this fact and power, and responsibility should be bestowed, not as the result of heredity or riches but according to the age of the soul and the test of that age would be the extent to which a man showed forth the three great qualities of love, wisdom, strength.

De Heer Johan van Manen gave a résumé in Dutch.

Mr. Alderman's paper on Brotherhood was a plea for the democratic ideal and a claim that it approached more nearly than any other the theosophic ideal of brotherhood. It was read in full in English by Mr. Faulding, after which a résumé in Dutch was given by Mevr. Windust.

DEPARTMENT B

COMPARATIVE RELIGION, MYSTICISM, FOLKLORE, ETC.

Chairman: Mrs. Windust.
Vice-Chairman: M. C. Blech.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

"The God of the Future. An Aspect of Vaishnavism".
Purnendu Narayana Sinha (Benares, India).

"The Bhagavad Gîtâ". C. Jinarājadāsa (Milano)

"Ghazzáli's, Kitab Tasaoef". D. Van Hinloopen Labberton (Java).

"Some Counsels of St. Teresa". J. M. I.
"Traces of the Wisdom Teaching in the Italian Renaissance".
I. Cooper-Oakley, (Roma).

This Department met in Room II on Monday June 20th from 10 to 10.45. A. M. It was an exceedingly full meeting, the room was crowded and many members were unable to get in. — Its proceedings were opened by Bâbu Purnendu Narayana Sinha's paper on Vaishnavism read by Mr. O. Firth (Bradford). That aspect of Vaishnavism which regards the cultivation of the love faculty as the surest way to attain to divine perfection was clearly and convincingly put by the writer. The stages in the journey towards the divine were marked by the steady widening of the narrow limits of human, personal love till they embraced humanity and finally God. Numerous extracts from the Puranas and from the sacred books of other religions were given.

A résumé in Dutch was given by Mevr. Windust.

"The Bhagavad Gita" of Mr. Jinarājadāsa was read by Mr. Firth. It was a careful enquiry into the date of that poem based upon a critical examination of its contents in the light of ancient Indian history and of a study of the evidence supplied by philology. The question as to the antiquity of Vishnu worship and the growth and spread of the doctrine of Avataras in ancient India was especially dealt with.

Mevr. Windust was responsible for the Dutch résumé.

Des Heeren van Labberton's paper "Ghazzáli's Kitab Tasaoef", one of the longest contributed to the Congress and the only one in Dutch was summarized in Dutch and English by den Heer Johan van Manen. Ghazzáli is regarded as the founder of orthodox myticism in Islâm and numerous versions of his ethical writings are to be found in the Dutch Indian vernaculars. A Dutch translation of a Sundanese version of the Kitab Tasaoef was compared with what seemed to be an abridged version of the same work in Javanese. The general trend of these two versions and their inner significance were examined in the light of Theosophy.

Mrs. Cooper-Oakley's paper "Traces of the 'Wisdom' teaching in the Italian Renaissance" was taken as read.

The English paper "Some Counsels of St. Teresa" was an attempt to understand the mystic state of consciousness, not so much by a critical examination of that state but rather through a study of how the Saint herself looked upon and thought about it, what place it held in her life, what relationship it held to the rest of her life. Miss Spink gave account of its contents in English. The résumé in Dutch was given by Mevr. Windust

DEPARTMENT C.

PHILOSOPHY.

Chairman: Mr. B. Keightley.
Vice-Chairman: Dr. E. Mersch.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

"Mathematik und Occultismus". Dr. Rudolf Steiner (Berlin).
"The Relation of the Self to the Not-Self". Bhagavan Das (Benares, India).
"Un Filosofo Ermetico Italiano del Secolo XVII". Decio Calvari (Roma).
"Symétrie et Rythme dans l'homme". Gaston Polak (Bruxelles).
"As Above so Below". G. R. S. Mead (London).
"The Reconstruction of Beliefs". I. Hooper (London).
"Les principales idées théosophiques et orientales dans la philosophie française". L. Revel (Paris).
"Matière et Conscience". Prof. Desaint (Paris).

This Department met in Room I from 10 to 12.30 A. M. and there was a full attendance of members. Dr. Steiner opened the proceedings by an account of his paper "Mathematik und Occultismus" in which he found the explanation of the belief attributed to the Pythagoreans that no mystic development could be attempted without a knowledge of mathematics in the fact that mathematics was the science which linked the concrete to the abstract world. Only by a study of mathematics could a systematic progress in abstract thinking be made.

De Heer Seydlitz gave a résumé in French.

Mr. Keightley read extracts from a paper on "The Self and the Not-Self" contributed by Bâbu Bhagavan Das. The writer outlined the conclusions reached by Western Philosophy, especially those of Fichte whose conclusions he sought to carry a step further. The following were the stages in the journey towards the final Peace: the Self identifying itself with the universe, the not-Self, declares that universe to be reality, then the recognition that the universe is not the Self, and the final realization that the Self is and the universe not. De heer Johan van Manen gave a summary in Dutch.

In his paper "Symétrie et Rythme dans l'homme" M. Gaston Polak traced the existence of a great principle of rhythm or symmetry in the universe and worked out in detail the manifestation of this law in nature and man. Man was a whole, a unit of symmetry and of rhythm. This symmetry revealed itself in the physical body as well as in the subtler vehicles, and evolution did not consist in the destruction of one tendency in favour of another but of bringing them into some new state of harmonious combination that retained but dominated both.

The following papers were taken as read: "Un Filosofo Ermetico Italiano del Secolo XVII" by Signor Decio Calvari, "As above so Below" by Mr. G. R. S. Mead, "The Reconstruction of Beliefs" by I. Hooper. "Les principales idées théosophiques et orientales dans la philosophie française" by M. L. Revel, "Matière et Conscience" by Prof. Desaint.

DEPARTMENT D.

SCIENCE (including "Borderland" Sciences).

Chairman: Dr. A. C. Waller.
Vice-Chairman: Dr. J. J. Hallo.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

"Multiplex Personality". Ludwig Deinhard (München).
"The Development of a Secondary Personality". A. R. Orage (Leeds).
"Zwei psychische Erfahrungen". Ludwig Lindemann (Berlin).
"Sub-Conscience: Conscience Normale: Superconscience". Dr. Pascal (Paris).
"Spazzio, Forme e Materia a più dimensioni". Emilio Scalfaro (Bologna).
"Il Meccanismo della Visione e la quarta dimensione". Arturo Reghini (Roma).
"Regular Four-dimensional Hypersolids". S. Corbett (Manchester).
"Il termino "Anitos", La raiz "An" y sus significados". Dr. Viriato Diaz-Perez (Madrid).
"Criminality and Karma". S. van West (Haarlem).
"Le Rôle respectif des différents règnes de la nature, en ce qui concerne l'alimentation de l'homme". Dr. Jules Grand (Paris).
Three Diagrams "The Ultimate Physical Atom", "The Spirals of the Physical Atom", "Our Solar System". Sophronius Niedoff (Sofia).

This Department, the largest of the Congress, met in Room I from 12 to 12.30 on Monday morning, June 20th. Dr. Hallo took the chair in the absence of Dr. Waller. Some 250 members took part in the meeting, but here as in other departments the numbers of résumés in different languages left little time for discussion.

Mr. Keightley opened the proceedings with a summary in English of Dr. Pascal's paper "Sub-conscience, Conscience normale, Superconscience." The writer had examined the conclusions of the more advanced psychologists in the light of theosophical teachings, and was of the opinion that psychological phenomena of the kind recorded in Prof. Myers' recent book could only become intelligible if reincarnation were accepted as a fact.

Herr Deinhard in a short paper in German entilted "Multiplex Personality" dealt with this subject and with other problems raised by Prof. Myers' book, and reviewed the results of occult research as given in the work of Mrs. Besant and Mr. Leadbeater to see how

far these provided a key to the problems of modern psychology.

Dr. Hallo summarised this paper in Dutch.

Mr. Orage read his paper "The Development of a Secondary Personality" in full. It was the result of a close study of Prof. Myers' book and an endeavour to solve some of the problems raised in that book. He claimed that the change in state of consciousness which we call sleep was identical with that entering into another state of consciousness that Myers called the development of a secondary personality. He also considered the question of moods in connection with these problems.

A résumé in Dutch was given by Dr. Hallo.

Herr L. Lindemann's paper "Zwei psychische Erfahrungen," was taken as read.

A group of three papers on the fourth dimension were summarized in Dutch and English by den Heer Johan van Manen. The subject, though the same, was dealt with from three different points of view in the three papers. Mrs. Corbett in her paper "Regular Four-dimensional Hypersolids" treated the subject from its mathematical side, Signor Scalfaro from the philosophical, and Signor Reghini from the physiological standpoint.

At this point the meeting adjourned to meet again at 1-30 P. M.

"El termino "Anitos"; La Raiz "An" y sus significados" by Dr. Viriato Diaz-Perez was the outcome of a study of the mythology of the Filipinos, combined with extensive philological research. The writer believed he had found in the root "an" a survival of a prehistoric word in use before the separation of the races occurred.

De Heer Johan van Manen was responsible for the résumé of this paper in English and Dutch.

Mr. van West's "Criminality and Karma" was a treatise in English on modern criminal anthropology, dealing especially with Lombroso's system and its value from the theosophic standpoint.

Dr. Jules Grand's "Le Rôle respectif des differents règnes de la nature", a French paper of considerable length was summarised by den Heer Seydlitz (Geneva). It dealt with the question of vegetarianism from the standpoint of physiology.

The three diagrams contributed to this Department by Mr. Niedoff were examined by the members with much interest. Owing to technical difficulties they are not however included in this volume.

DEPARTMENT E.

ART.

Chairman: Dr. A. J. Cnoop-Koopmans.
Vice-Chairman: Miss Gertrude Spink.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

"The Misson of Art". Jean Delville (Bruxelles).
"A Plea for Symbolism in Art". Margaret Duncan (Manchester).
"Application de quelques enseignements théosophiques à l'Art du Chant". Amélie André-Gedalge (Paris).
"Theosophie und Kunst". "Fidus."

This Department met in Room II at 10.30 A. M. Tuesday, June 21st. Some 200 members were present and the proceedings were opened by M. Delville who read his paper. "The Mission of Art" in French After being read in full by the writer it was given in English in rather shorter form by Miss Carter and very briefly in Dutch by Mej. Dijkgraaf. It included a review of the ideals aimed at in the various schools of art and a consideration of their relative value as expressions of divine Beauty and as aids and inspirations to man in spiritualising his life.

In the absence of the writer Mr. Orage (Leeds) gave a very brief résumé of Mrs. Duncan's paper, "A Plea for Symbolism in Art". This was not only a plea for the recognition of the importance of symbolic art, but a sketch of its history and of the periods in which it had flourished.

De Heer van Ginkel gave a short résumé in Dutch.

Mme André-Gedalge's paper "Application de quelques Enseignements Théosophiques à l'art du Chant" was read by Mme. Peralté (Paris). In it she gave her personal experiences in an attempt to give practical application to the teachings of Theosophy in her musical work.

Mevr. Cnoop-Coopmans gave a résumé in Dutch and English.

A short paper in German on "Theosophie und Kunst" dealt with the relationship of Theosophy to art and with the attitude towards it of the Theosophical Society. It was read by Herr Deinhard and a résumé in Dutch was given by Mevr, Deutschbein.

DEPARTMENT F.

ADMINISTRATION, PROPAGANDA, METHODS OF WORK, etc.,

Chairman: Fraülein von Sivers.
Vice-Chairman: Major Lauder.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

"The Theosophical Society and the Faith to Come". I. Hooper (London).
"Résumé du Mouvement théosophique en Italie". Decio Calvari (Roma).

This Department met in Room II at 10-o'clock on Tuesday morning, June 20th, and was well attended.

Mrs. Hooper opened the proceedings with her paper "The Theosophical Society and the Faith to come." It dealt with the attitude of the members, rather than of the Society as a unit, towards the great spiritual revival taking place around us, but especially towards that revival as was showing itself in the Christian Faith. The note of the future had been struck, primarily by this Society; its echo could now be heard on many sides. Might not the work of some members be to intensify that echo rather than challenge it with the reproclamation of the original message in its original wording?

Signor Calvari's paper "Résumé du mouvement théosophique en Italie" dealt with the work of the Italian Section during the last year. It was taken as read, because of the limited time at the disposal of the Department.

DEPARTMENT G.

OCCULTISM.

Chairman: de Heer W. B. Fricke.
Vice-Chairman: Dr. Rudolf Steiner.

PAPERS CONTRIBUTED TO THIS DEPARTMENT.

"Occultism and Occult Training". Annie Besant (London).
"The Inner Side of Things". C. W. Leadbeater (London).

This Department met in Room I at 3 P. M. on June 20th. It had been specially arranged that the greater part of the time should be occupied by Mrs. Besant.

Almost all the members of the Congress were present and the large doors had to be left open that members not able to find room in the hall might hear. In her address on "Occultism and occult Training" Mrs. Besant gave as the theosophic conception of occultism Mme. Blavatsky's definition, "the Study of the Divine Mind in Nature". This was followed by an explanation of what was meant by the Divine Mind and an outline of the training necessary for all who would become true occultists.

At the close of the address de Heer van Manen gave an almost verbatim report in Dutch.

Mr. Leadbeater's paper "The Inner Side of Things" was read by Mr. Orage (Leeds). It defined occultism as the study of the whole of nature, visible and invisible, instead of only that part of it visible to ordinary sight. While many people theoretically believed in the hidden side of things few were able to realize this truth; he thought perhaps he might help towards this realization by describing the hidden side

of some of the things of every day life. The subject would be very fully dealt with in his book "The Hidden Side of Things" which was now in the press, so he would content himself by giving only a few instances. He took first the effect of music on the inner world of astral matter and described its power to build form and awaken colour in that matter. The question of the different types of form produced by different types of music, the difference of texture in the matter used, and of permanency in the forms built were all dealt with. The effect on the inner world of a religious meeting and the thoughts and emotions evoked by it, were dwelt upon and led to an explanation of the peculiar value of theosophic thought and emotion.

Exhibition of Arts and Crafts.

On the evening of Saturday, the 18th of June, Mrs. Besant opened the Exhibition of Arts and Crafts assisted by Miss G. Spink and by den Heer Lauweriks. This important Department of its work the Congress owed almost entirely to the Dutch Section; its contributions were from the hands of Dutch and Belgian members and the entire management and arrangement had been in the hands of a Dutch committee.

A full list of the works exhibited was given in a cleverly designed and well printed programme. It included 432 contributions to the following Sections: Architecture, Sculpture, Painting, Pottery and Glass, Weaving, Embroidery and Lace, Furniture, Stained Glass, Metal Work, Book Printing and Binding, Engraving and Leather Work.

During the days of the Congress the Exhibition was open to members only, but it remained open for a few days after the close of the Congress and during these days the public was admitted.

Public Meetings.

On the evening of Sunday, June the 19th, a public meeting was held in the "Vrije Gemeente", most kindly lent by its Board of Trustees This church holds about 1400 people and few seats were unfilled when Mr. Fricke took the chair at 8 o'clock. At the express wish of the Dutch Section Mrs. Besant lectured on "The New Psychology". Her words were listened to with quiet and steady attention by an audience almost entirely Dutch, and at the close were enthusiastically applauded. Those members of the audience who wished for a résumé in their own language were asked to remain seated while those who did not wish for it left the Hall. A large portion of the audience remained and to them Mr. Johan van Manen gave an almost verbatim report of the lecture.

Mrs. Besant sketched the history of psychology during the last half century and placed in clear contrast the advanced psychological thought of fifty years ago and the advanced thought of to-day. To Vogt and Büchner thought was simply a product of the brain, and the study of physiology was the foundation and the key of the study of psychology. To the student of to-day while the study of physiology was a necessary step it was but the first step, and interest and investigation turned towards consciousness itself rather than to its mechanism From an exclusive study of consciousness in the waking state psychologists had stepped beyond into the region of dreams. Physical means were used to suggest and induce different kinds of dreams and these were studied, till experimental research widening yet further its field of action included in it consciousness in the hypnotic state. Experiments in these newly acquired regions of consciousness showed: first, that it acted very much more rapidly in the dream than in the waking state, this suggesting the conclusion that it there worked in subtler matter; second that in the hypnotic state new faculties of consciousness were unfolded and existing ones intensified, memory grew stronger, the logical faculty keener, physical sight developed into clairvoyance; third that in this state distinct layers of consciousness were found to exist in the same individual, different personalities as it were, showing different degrees of development.

In conclusion Mrs. Besant showed how the theosophical teachings made these phenomena intelligible. In the teaching of the three bodies of man, physical, astral, mental, each capable of acting as the mechanism of one and the same consciousness, lay the key to some of the problems of multiplex personality. In the claim of the theosophist that in every man all divine faculties existed lay the explanation of the posession by certain men and women of supernormal powers. They were the forerunners, showing forth faculties that later would be the everyday possession of all men; the supernormal men of to-day being but the normal men of to-morrow.

On Tuesday evening at 8 o'clock Dr. J. J. Hallo gave a public lecture in Dutch in the Vrije Gemeente, which had again been placed at the disposal of the Dutch Section by the kindness of the Trustees.

Some 1200 people were present and listened with great interest and attention. The lecture "De Menschelijke Aura" was illustrated by lantern slides taken from pictures in C. W. Leadbeater's book "Man Visible and Invisible" and was itself a résumé of the contents of that book put in a popular form.

Receptions and Entertainments.

On Saturday evening at 8 o'clock the Dutch Section invited its members to a conversazione in the Concert-Gebouw, and most cordially extended its hospitality to the members of the Congress. Much of the pleasure of the evening was due to the music contributed by Mevr. Cnoop Koopmans-Waller and by the chorus under the leadership of den Heer Dapper. Mevr. Cnoop Koopmans-Waller had chosen as her song Chaminade's "Viatique" while the pieces were Mozart's "Ave Verum" and Stehle's "Salve Regina". De Heer Arbous gave a recitation from Vondel's "Lucifer" and de Heer Dapper an improvisation on the organ.

A conversazione had been arranged for Monday evening and the members met in the large Hall of the Concert-Gebouw at 8 o'clock and great progress was made in one of the most important sections of the Congress work, the strengthening of the bonds of friendship and of mutual understanding between the members of the different nations. As the members of the Dutch Section had claimed a place for the Arts and Crafts in a Theosophical Congress so they had added music to its list of activities. At intervals during the evening the following pieces were given: Weymans' 'Ave Verum'; the 'Victory song' from Händel's 'Joshua'; 'Zonneschijn' by Mevr. M. Zwollo-van der Maas (F. T. S.), sung by women's voices; Flégier's 'O Salutaris' by Mej. Boogaard and the 'Berceuse de Jocelyn' of Godard by Mevr. Cnoop Koopmans-Waller. A recitation in Dutch was given by den Heer Arbous and one in English by Mrs. Besant from Tennyson's 'Lancelot'.

On Tuesday the members of the Congress met in the Large Hall and the following programme was most successfully carried out:

Largo — Händel.
Mevr. Vis—Thieme. Violin accompaniment de Heer S. van West.

Recitation from "Vorstenschool" — Multatuli
Mevr. de Heer.

Murmelndes Lüftchen	Jensen.
Chanson de Solvejg.	Grieg.
Mevr. Marcus—Van Westerhoven.	
Recitation from "Mei"	Herman Gorter.
"Oud-jaar"	Willem Kloos.
Mevr. Warmelo-Post.	
Aria Joshua	Händel.
The Meeting of the Waters.	Irish song.
L'Heureux Vagabond.	Bruneau.
Mej. Rika Damman.	
Benedictus	N. v. d. Linden v.
Women's chorus.	Snelrewaard.

At 4 o'clock the members left the Hall and gathered in the garden for afternoon tea.

On Wednesday afternoon all foreign members of the Congress were the guests of the Dutch Headquarters. During the afternoon a photograph was taken in the garden.

Closing Meeting.

On the afternoon of June 20th at half-past four, the members met in the smaller Hall of the Concert-Gebouw for the closing of the Congress.

The President referred to the new Rules for the Federation which would shortly be in the hands of the members, and announced the re-election of Mr. Johan van Manen as Secretary of the Federation and Editor of the Transactions, and of Miss K. Spink as Treasurer. She requested the members present to send in reports of the Congress to their Sectional magazines and to the press of their own countries, and to make the work of the Congress as widely known as possible.

The President's closing address was less of farewell than of greeting and her announcement that she would return from India in order to preside at the Congress in London next year took from her farewell words any note of sadness they might otherwise have had.

Short speeches of greeting and farewell were given by the General Secretaries present, den Heer Fricke, Mr. Keightley, Dr. Pascal and Dr. Steiner.

Regulations

FOR THE ORGANIZATION AND CONDUCT OF THE FIRST ANNUAL CONGRESS OF THE FEDERATION OF EUROPEAN SECTIONS OF THE THEOSOPHICAL SOCIETY.

(Passed by the Council, March 1904).

1. That participation in the Congress shall be open to all members of the Theosophical Society, of whatever Section, who may signify their wish to attend to the Secretary before the opening of the Congress.

That each member will receive: —

(*a*) A card of membership, which is not transferable.

(*b*) A copy of these Regulations.

(*c*) A programme of the Proceedings of the Congress.

That as these will only be sent to members who intend to take part in the Congress such members are earnestly requested to signify that intention to the Secretary of the Congress, if possible before May 15th.

That members may apply during the Congress, in which case they will be expected to show their Diploma of membership to the Secretary of the Congress.

2. That only members of the Theosophical Society may attend the meetings of the Congress, except such as are definitely notified as public.

3. That the Congress shall consist of: —

(*a*) Public Meetings.

(*b*) General Meetings for members only, for the transaction of business, for the reading of Papers, for social intercourse, etc., etc.

(*c*) Meetings of the seven Departments into which the Congress has been divided and at which Papers coming under the headings enumerated in the Congress pamphlet will be read and will be open for discussion; these meetings to be for members only.

4. That in the discussions upon the Papers in the different Departments of the Congress any of the five following languages may be used: French, German, Dutch, Italian or English; and that a résumé of any Paper will be given in any of these five languages should a request to that effect be made to the Chairman before the meeting by not fewer than seven members.

That in the Public Meetings a résumé in Dutch only will be given.

5 That in the discussions no member will be allowed to speak for more than ten minutes at a time or more than twice during one meeting, except with the permission of the meeting. This, of course, only refers to the meetings of the departments and not to the Public Meetings or the General Meetings of the Congress.

Meetings of the Council of the Federation.

Meeting held at Amsteldijk 76, Amsterdam, 3 p.m., June 18th., 1904.

PRESENT:

MEMBERS OF THE COUNCIL,

Mrs. Besant, Representative of the Italian Section.
Dr. Steiner, General Secretary ,, ,, German ,,
Dr. Pascal, ,, ,, ,, French ,,
De Heer Fricke, ,, ,, ,, Dutch ,,
Mr. Keightley, ,, ,, ,, British ,,

De Heer Johan van Manen, Hon. Sec. of the Federation.

MEMBERS OF THE SECTIONAL COMMITTEES.

Mevr. Windust,
Mej. Waller,
De Heer Mr. Cnoop Koopmans,
De Heer Lauweriks,
Dr. Hallo,
Fräulein von Sivers,
Fräulein Scholl,
Mr. Orage,
Miss K. Spink.

Business: New Rules submitted by the Dutch Section.
Membership of the Federation.
The Papers contributed to the various Departments.
Consideration of various suggestions submitted by members to the Congress.
Any other business.

Mrs. Besant in the Chair.

Mr. Van Manen. The chief matter to be brought before this Council is the formulation of a set of rules. The Dutch Section had submitted a set which he would read to the Meeting.

The rules were read.

Mrs. Besant. Before this matter is thrown open for discussion I would like to know if all present have power to vote or only the General Secretaries.

Mr. Keightley explained that only the General Secretaries (the members of the Council) had power to vote.

A long discussion followed upon the new rules. Various slight alterations were made to meet the views of members, and the Secretary was instructed to make a copy of the suggested rules in this slightly altered form and to submit it later to the Council. Dr. Steiner and Dr. Pascal asked that they might have this copy before them to consider at their leisure so that they might fully understand before voting upon it. The voting was therefore deferred to another meeting, arranged for 2 P. M. on June 21st, before which date Dr. Pascal and Dr. Steiner would have carefully considered the new rules.

Other questions which were raised but not finally settled were: Whether Membership of the Federation should be limited to European Sections or be open to any Section.

How the large number of papers sent in, and entered in the programme should be dealt with.

The following suggestions which had been sent in to the Congress were brought before the Council by the Secretary. It was decided that they could not be dealt with in this meeting but should be left to the Congress Committee.

From Mr. ORAGE (Leeds), on behalf of the British Committee.

In order to forward one of the main objects for which the International Congress exists, the British Committee invite your co-operation in a scheme of correspondence whereby isolated students of special subjects may be brought into definite groups and encouraged to communicate with one another. For this purpose the British Committee is compiling a Register of such of their students as are desirous of corresponding with their fellow students within the Federation. A form similar to the one enclosed has been sent to each Lodge in the Section. This provides for the following particulars:

(1) Name and address of student.
(2) Special subject of study.
(3) Whether Elementary, Middle or Advanced.
(4) Languages read.
(5) Languages written.

The British Comittee beg to suggest that if each of the Sections would kindly undertake to prepare a similar Register, the only task then remaining wonld be to interlink the special students of one Section with the special students of other Sections. Thus would be formed truly international groups of allied students, from whose joint studies much might be expected.

I beg on behalf of the British Committee to appeal for your help. Without the co-operation of each Sectional Committee the scheme will.

of course, be imperfect, if not a failure; but with that help we are sure of good results. I venture to hope that you will be able to undertake on behalf of your Section so promising a labour.

From Madame MAGNY (Suse, Piémont):

That as part of the practical work of Theosophy, older members, having greater knowledge, should make for the benefit of the younger, a list including all those virtues that must be acquired before a human being is freed from the need of rebirth. Each such virtue should be clearly defined in simple language, so that they might be learned by heart in childhood, and remembered easily through the whole life.

That the Department devoted to Religion should indicate a form in which the rites of baptism, marriage and burial might be performed in those families where the members did not wish to return to the rites of a religion from which they had freed themselves, yet who did not wish to be regarded as atheists.

That the Department devoted to Philosophy should provide for young students a clear and comprehensive explanation of the law of involution, which up to now has been constantly confounded with that of evolution. A clear understanding of the meaning and method of spiritual growth would prevent much discouragement in those zealous younger members who found many difficulties in the outer circumstances of their lives.

That the Department devoted to Science should demand of those members who possess the necessary faculties a careful and scientific study of spiritualistic phenomena with the object of proving the survival of the soul after death, and of examining theosophical doctrines in connection with recent researches in psychic phenomena. There should be at least one book throwing the light of Theosophy upon the researches of such men as Wallace, Crookes, de Rochas and Aksakoff.

That the Art Department should suggest to its members that they might well take as the subject of their work a scene from the life of the soul, suggesting the inevitable final triumph while vividly showing the fierce struggle against the forces of matter. That a hall filled with such works and with photographs of the marvellous works of beauty revealed by the telescope and the microscope might well be suggested as a suitable one in which to hold future spiritualistic Congresses.

That the Department of Occultism should establish a friendly emulation amongst its members with a view to encouraging the growth of the sixth sense, which should before long be the prerogative of every Theosophist.

That the Department devoted to organization should institute a system of correspondence between the different groups of students according to the kind of study.

From Mr MORRISON (New Zealand):

That if in the Congress of 1905 papers from members outside the Federation be admissible, it would be a good plan to have a clause inserted in the preliminary pamphlet especially directed to non-federated Sections inviting their co-operation. Such a clause would make those Sections feel more in touch with this work in which many of their members are much interested, and would almost certainly result in some good papers for the Departments of the Congress from those Sections.

From HERR BRESCH (Leipzig):

That in order to bring about that mutual understanding between the Sections, which is undoubtedly one of the aims of this Federation, there must be, as one of its chief factors, a continual interchange of ideas between its Sections. Up to the present everything of importance in modern theosophical literature has been written in English and passed from that language and the English-speaking Sections into all others. But the time may now have come when other sections, having worked out in the meanwhile, the theosophical ideas on national and individual lines, have results that would be of value to all Sections. Such reviews of articles appearing in foreign theosophical periodicals as a Sectional magazine is able to give are, of necessity, too short to be of real use. In his opinion much help towards this understanding could be given by the publication of a Theosophical Year Book, under the management of a committee composed of representatives from each Section. It should be in English and should contain all articles of importance that had appeared in non-English theosophical magazines throughout the year; or in such English magazines as were not widely read, those of India, America, Australia, for instance. The committee would select the articles to appear. Later the long articles might be given only in brief, and so space allowed for articles and communications of lesser importance. It would be of great advantage to all editors and to all students to have the principal work of non-English writers in this form. The possibility of a wider circle of readers would also greatly encourage non-English writers to contribute of their best He placed his own services very heartily at the disposal of the Congress for such work.

From Mr. GRAHAM (Malta):

That it would be exceedingly good work if this International Congress could inaugurate some scheme to mitigate even in a slight degree the international abuse and the rousing of national jealousy and resentment indulged in by many of the newspapers. There are not wanting people who *do* protest publicly in many ways but the abuse continues and must do infinite harm.

From Mr. SANDERS (General Secretary, New Zealand):

That the delegates assembled at this Congress should seriously consider the important matter of legally incorporating the Theosophical Society. The President Founder has for some time urged the members to take steps in this direction. Should the consent of the members of the New Zealand Section be necessary, and the European Federation desire it, it would easily be obtained.

Meeting held in the CONCERT-GEBOUW, AMSTERDAM,
2 p. m., June 21st., 1904.

MEMBERS PRESENT:

Mrs. Besant,	Representative of the Italian Section.
De Heer W. B. Fricke,	General Secretary of the Dutch „
Dr. Th. Pascal,	„ „ „ „ French „
Dr. R. Steiner,	„ „ „ „ German „
Mr. B. Keightley,	„ „ „ „ British „

De Heer Johan van Manen, Secretary of the Federation.
Miss K. Spink.
Fräulein von Sivers, (Interpreter to Dr. Steiner).
Mrs Besant in the chair.

BUSINESS.

Consideration of the proposed new rules. Election of officers. Publishing and editing of the Transactions. Question of the official language of Congress. Any other business.

Mr. Van Manen formally submitted the new set of rules sent in by the Dutch Section, and discussed and amended in the previous meeting.

They were unanimously approved and adopted.

Proposed by Mr. Keightley,
Seconded by Dr. Pascal
and unanimously agreed:
That Mr. Johan van Manen be Secretary of This Federation.

Proposed by Mr. Keightley,
Seconded by Mr. Fricke
and unanimously agreed:
That Miss K. Spink be Treasurer of This Federation.

It was further suggested by Mr. Keightley that Miss Spink should be authorised to find some one suitable to help in keeping the accounts.

This was heartily agreed to.

Proposed by Mr. Keightley,
Seconded by Mr. Fricke
and unanimously agreed:
That this Council shall appoint an Auditor of the accounts of the Federation.

Proposed by Mr. Keightley,
Seconded by Dr. Pascal
and unanimously agreed:
That Mr. Digby Besant be asked to be the Auditor of the Federation accounts.

Mr. Van Manen then brought forward the question of the publication of the Transactions of the Congress and laid before the meeting a scheme he had drawn up on this matter. He had been gathering together information in order that the meeting might have some practical knowledge to help it. He was of opinion that the published transactions should include in addition to the official report of the proceedings, a very large proportion of the papers sent in. He believed that the official report and the papers he had selected for printing would make a volume of six hundred pages, of about the size and type of "The Secret Doctrine". An edition of eight hundred volumes would, according to the calculations he had made, cost roughly from £100 to £120. Of these he would suggest that four hundred should be distributed in presentation copies as follows:

One to each contributor of a paper.
One to each member of the Council.
One to each Theosophical Lodge of the Federated Sections.
Three to the Headquarters at Adyar.
Three to each Sectional Headquarters.
Some 40 to learned Societies in Europe in exchange for their Transactions.

The remaining four hundred to be for sale at 10 shillings a volume. This price, if all the four hundred were sold, would cover the whole cost of publication, including the presentation copies. He believed there would be no difficulty in selling four hundred copies and proposed that the sale of the full number should be guaranteed before the volume was printed. This could be done quite easily by the Theosophical publishing societies ordering beforehand whatever numbers of copies they thought they would require. He would make the publishing firms thus ordering the sole agents for the sale of the Transactions. In order to have some idea as to how such a proposal was likely to be met by the publishing firms he had submitted it to Miss Ward of the Theosophical Publishing Society, London, and to the Publishing Society of the Dutch Section. The London T. P. S. would take one hundred copies, and the Dutch Publishing Society seventy-five; other smaller orders had been received, and altogether some two hundred and fifty copies were already ordered. Should his proposal meet with the approval of the Council he intended to put the matter before non-federated sections. Miss Ward had suggested that two hundred and fifty additional copies might be printed but not bound, as the extra cost would be very small and they could be stored till wanted.

Mrs. Besant asked the opinion of the meeting upon this matter.

Mr. Keightley thought that, financially speaking, this was a good suggestion.

Mrs. Besant most heartily agreed. She thought it entirely unnecessary to present copies to Lodges; they should be able and willing to buy their own and should be expected to do so. She believed the four hundred copies would sell very readily, that in this way the Transactions would pay for themselves, and that if there should be any money over it would be entered to the Federation account. The Federation would then having nothing to do with the selling of the books, all would be done by the various Theosophical publishing societies as the sole agents.

The suggested scheme was heartily and unanimously approved.

Mr. Keightley wished it to be clearly understood that Lodges were expected to buy copies, and he further suggested that the list of presentation copies should not be too large

He expressed the general feeling on this point.

Proposed by Mrs. Besant,
Seconded by Mr. Keightley
and heartily approved by all:

That Mr. Johan van Manen be also editor of the Transactions.

Mrs. Besant would like to ask that there should be a clear and careful note in the preface of the book to the effect that this was the first Congress, the meeting of 1903 being of the nature of a preliminary business meeting for purposes of organization.

Resolved: — That proofs of each paper must be corrected either by the writer or by a fellow-countryman.

Resolved: — That Dr. Pascal be authorized to overlook all French papers.

Mr. Van Manen raised the question as to what languages should be admitted in the printed Transactions, and whether good papers should be printed in full if they were very long. Should only English, French and German be admitted into the Transactions? In connection with the second point, he had, for instance, a good Dutch paper, but if printed in full he judged it would run to about eighty pages.

The Council did not approve of the suggestion of limiting the languages permitted in the Transactions to the three named.

With regard to the second question as to the length of papers, it considered a paper of eighty pages would be too long.

Mr. Van Manen asked if papers that had already appeared, or were to appear in other books or magazines, could be printed in the volume as part of the Transactions of the Congress.

It was unanimously agreed that such papers could not be included in the Transactions.

Mr. Van Manen asked if a member who was writing a book might send a paper to the Congress, giving a short account of what he intended to work out more fully in the book, and might have such a paper printed in the Transactions.

The meeting regarded this as quite another matter and heartily approved the acceptance and publication of such a paper, if otherwise suitable.

The question of language in connection with the Congress meetings was again raised by Mr. Van Manen.

It was decided that this question of language should be left open.

Further questions which were raised and discussed but not finally settled were:

The question as to how and by whom the papers for reading and printing in the Transactions should be selected from the full number sent in;

The question as to what type of paper would be most suitable for reading during the Congress and for printing in its Transactions;

The question as to the best method of dealing with the papers at the next Congress;

The question of making a small charge for membership of the Congress. (Though not definitely settled, the principle of making a small charge for individual membership of the Congress met with the approval of the meeting.)

Mr. Van Manen proposed that suggestions on these points should be sent to him, and he would later summarize them and send them round for consideration.

Constitution and Rules of the Federation of European Sections of the Theosophical Society.

As adopted by the Council of the Federation, June, 21st 1904.

CONSTITUTION.

1. The Federation of the European Sections of the Theosophical Society shall have as its object the promotion of the objects of the Theosophical Society and the strengthening of the bonds between its members and between its organisations, more especially those of the federated Sections.

2. For the purpose of attaining this object, it shall hold Congresses, publish Proceedings of the Congresses, and act in any other way deemed fit and proper.

RULES.

1. The funds of the Federation shall be derived from: —
   (*a*) Subscriptions,
   (*b*) Donations and other casual sources of income.
2. Each federated Section shall pay annually, on or before January 1st, to the Treasurer of the Federation a subscription of Francs 0.50 (or its nearest equivalent in other currency) for every member on its roll at the close of its last financial year previous to December 1st.
3. At least two thirds of the income of the Federation shall be placed at the disposal of the managers of the Congress on or before February 1st in each year, for the purpose of defraying the expenses of the Congress; any surplus shall be repaid to the Treasurer of the Federation.
4. The administration of the general affairs of the Federation shall be vested in the Council.

5. The Council of the Federation shall consist, of three representatives from each federated Section, and the Secretary and Treasurer of the Federation.

6. Of the three members of the Council from each Federated Section, one shall be the General Secretary of the Section, *ex officio*; the remaining two shall be appointed annually on or before January 1st by the Executive Committee of the Section.

7. The Secretary and the Treasurer of the Federation shall be appointed annually by those members of the Council who are representatives of Sections.

8. The Executive Committee of each Section shall appoint a Sectional Committee of or including its three representatives on the Federation Council, one of them to be the Secretary of that Sectional Committee. These Sectional Committees shall within the limits of their own Sections, have general charge of the aforesaid objects and undertake the fowarding of the international idea, and shall also act as channels of communication between the Federation and its Committees and their own Sections.

9. The Executive Officer of the Council shall be the Secretary of the Federation.

10. Council meetings shall be held immediately before and immediately after each Congress.

The business transacted at these meetings shall include:

(*a.*) Report on the condition, activities and finances of the Federation during the preceding year;

(*b.*) Election of the Secretary and the Treasurer of the Federation;

(*c.*) The fixing of the time and place of the next Congress;

(*d.*) Arrangements for editing and publishing the Proceedings of the Congress.

11. The official language of the Federation shall be English.

12. A Congress shall be held annually within the limits of the federated Sections.

13. The Council of the Federation shall make General Regulations for conducting all Congresses.

14. The detailed management of each Congress shall be in the hands of the Sectional Commttiee of the country in which the Congress is held, acting with the Secretary of the Federation.

15. The duties of such Sectional Committee shall include:

(*a.*) Fixing details of time and place for the Congress;

(*b.*) Arranging the programme for the Congress;

(*c.*) Appointing Chairmen and Officers;

(*d*) Inviting speakers;

(*e.*) Judging papers received and selecting those to be published in the Proceedings and those to be dealt with at the Congress;

(*f*) Appointing sub-committees for various purposes;

(*g*) Preparing and submitting to the Council of the Federation a report of their proceedings together with a statement of accounts.

16. An appeal against any decision of the Sectional Committee may be made to the Council of the Federation whose decision shall be final.

17. These rules may be altered at any Council meeting, provided that not less than two months' notice of such proposed alteration has been given to the members of the Council, to whom such notice must be sent.

PART II.

GENERAL ADDRESSES.

CONTENTS OF PART II.

1. Address of Welcome — W. B. Fricke.
2. Presidential Address. — Annie Besant.
3. Secretary's Report. — Johan van Manen.
4. Réminiscences sur Mme H. P. Blavatsky. — Une Amie.

Address of Welcome.

W. B. Fricke.

Brothers and Sisters.

I can hardly tell you what a great pleasure it is to me as General Secretary of the Dutch Section to give you a most hearty welcome, to extend to every one of you the most cordial greeting possible; and when I say this I express the feeling of every individual member of the Section, to every other member, but in the first place to our fellow workers who have come from other countries to help in this work, and amongst whom I am glad to see so many well known and familiar faces.

Both in the East and West the Theosophical Ideas are now-a-days spreading fast, throwing their light on many different forms of Religion, even as we hope they will one day throw their light on every branch of Science.

It is therefore of the greatest importance that those who work in the foremost ranks of the Theosophical Society should have an opportunity to meet and discuss, to form ties of fellowship and goodwill, and to appreciate the labour of their co-workers which is done in other Sections on different lines from their own.

There are however many circumstances, such as time and distance, to be taken into consideration which make it difficult for all workers spread over the world to meet together. But it is quite possible, and I should say most desirable, that the members within each Continent should meet once a year at least. This would strengthen our movement as an organisation, and would put new vigour into every member present at these Meetings whose aim it is to live and work for Theosophy as far as lies in his power. Therefore I fully supported the proposal which was made two years ago at the Annual Meeting of the European Sections: "That a meeting of the European Sections should be held every year, independent of the Annual Conventions of the Sections themselves."

This proposal was carried out and a preliminary international Theosophical Congress was held accordingly in London last year in the month of July, our worthy and beloved President Colonel Olcott occupying the Chair.

This year I am glad to say the Congress is held in Amsterdam, and a very cheerful sight it is to me to see so many members present, not only from Holland but also from other Countries.

As soon as it was arranged that the Congress should be held in Holland, I invited Mrs. Besant who at the time was in India, to preside, and she promised to do so if she was in Europe.

We all know what she has done for the Theosophical Society, is doing for it, and will do for it in the future. But we also owe a debt of gratitude to England, where the movement began as far as Europe is concerned, where Madame Blavatsky wrote her theosophical books and awakened in so many a belief in the Secret Doctrine.

To Mrs. Besant, one of her truest friends and most devoted disciples, fell the burden of leading the great spiritual movement of the 19th century both in the East and in the West.

I hope you will therefore agree with me that the leadership of the Congress could not have been in better hands.

With the sincere wish that this Congress may prove a success; in the fervent hope that the great Spiritual Teachers of the Race may bless this our work, I invite Mrs. Besant to preside over our gathering.

Presidential Address.

Annie Besant.

Brothers and Sisters.

In presiding over this gathering my first duty is to send a message of greeting to the two founders of the Theosophical Society — the founders on this physical plane — and then to pass on to do homage to the true Founders who stand behind, and to ask Their blessing.

When we look round Europe, we know that in these days to European nations has been given the leading of humanity.

From Europe must come the strength and vigour and power of organization which are necessary for the success of the movement.

To each part of the world is given a different share in the spiritual movement; to the East the duty of breathing forth the thought which is the root-thought of all the religions of the world; to the East the duty of sending forth the wisdom which incarnates itself in religion after religion; but to the West is given above all the duty in our own day of taking up the torch and carrying it far and wide; of organising that movement which belongs to no one nation, to no one special people, but includes the whole of humanity in one vast universal brotherhood. Thus it seems to have been that the Theosophical Society was founded in the West as a great organising power, while the wisdom which it spreads was brought from the East; and thus in the East and West we have the possibility of this universal brotherhood.

The Federation of the Sections of the Society that is represented by this Congress is intended, within the limits of Europe, to make active in every way the great principles of Wisdom and of Brotherhood, As in course of time, in the history of the Theosophical Society. each European country grew stronger in theosophical thought, it was not enough to have a single European Section for the effective organisation of the different nations. One land after another made its own sectional organisation, dividing off from the one European

Section, so that it seemed to some of us two years ago that in the separation of sections there was a danger that we should lose the unity of purpose so essential to the ideal of brotherhood; and when it came about that the European Section became again (as it was twelve years before) the British Section, it was suggested that Europe should federate itself, and that its various sections should join together in one movement manifesting itself in an annual Congress. Last year, in London, there was held what might be called an organising Congress. The first of its kind, it was not possible to carry out effectually the full idea that was in the mind of the organisers. In a very real sense we may speak of it as the organising of the movement, while we have here, in Amsterdam, the first effectual Congress, uniting together the various sections in work, and bringing from the various Countries of Europe the thought embodied in the various papers to be laid before you.

That is, roughly, our work and our object. Let us now for a few minutes, at the beginning of our labours, consider why we are here, and what is our purpose. The Society which in Europe we are here representing is a part of that great spiritual movement which is spreading all over the world, a movement whose traces you can see everywhere — in every religion, in every church, in every department of human life, in science, in art, and in civilisation in all its forms. Let us try to realise what this movement is, and then to see the place of the Theosophical Society as its leader and its guide.

This movement is the spiritualising of human life in every one of its manifold departments. We see a civilisation, potent, wealthy, spreading its influence everywhere, guiding the nations along the path of evolution. It is a vast civilisation, containing within it many a seed for the future, many a possibility for the generations as yet unborn. Notice however that it has taken to itself a material form. It is splendid in its character, energetic, powerful, imposing itself on every nation; but to a very great extent it is a material civilisation, and it lacks the principle of spirituality which alone will enable it to endure. It has made much way along the path of science, along the path of Knowledge of the forms of the world as distinct from Knowledge of the life behind the forms — that Knowledge which is gained by observation, by patient study, and by the arrangement in order of all its forms. It has also had an immense development along the commercial side, the wealth-getting side of life; it has shown a great development of wealth and has influenced in that direction the whole thought and life of the world. These two sides — the side of physical science and the side of material development — are the two great

marks of this Western Civilisation of ours, both of them having their own place and utility, but both belonging to the side of form rather than to the side of the life-giving spirit. Now, in order that this civilisation may be complete, there must be added to it that life which comes from the will which is in accordance with the Divine Will working out in evolution; I mean the side of the spirit that usually embodies itself in religion. There must be in our civilisation a spiritual movement, a life-giving force, as well as a material and wealth-getting tendency, if the civilisation is to endure.

Here comes in the place of the great impulse given to the world in 1875 in the form of Theosophy. In Theosophy is the spiritual Knowledge, the unifying power, the divine wisdom which must underlie every world-movement that is to be of benefit to humanity, and this Knowledge, this power, this wisdom comes from that great Brotherhood of Divine Teachers to whom each religion of the world is due. This Theosophical movement has taken on a new significance and has given a new message to the world, not by the founding of another religion, but by the proclamation of the fundamental unity of all the great religions in the world, the fact that they are all divine, and based on one divine revelation, no matter how diverse thay may appear in the physical universe. That was the first proclamation, the unity of religions, not by confusing their separate lines so far as forms and expression are concerned, but by showing that greater than the expression is the thought that is expressed, and that while each religion has its own place and work in the world, they are one in their essential and fundamental teachings; therefore, we are no longer to have a single creed — as it were a monotone of religious belief — but one great chord in which every religion is a note, and that chord is the Divine Wisdom, the light of the world.

Then the other purpose of this movement is to breathe into human life in all its departments, in all its manifestations, that spiritual life which shall express itself in all the necessary forms. It comes to science, and it breathes a new spirit into science. It tells European science as it is to-day, that while its work has progressed so far by the observation of forms, its future triumphs lie in the insight that will seek to pierce through the forms; that it must go further than it has yet gone; that it must not limit itself to the senses already possessed, but must remember that man, as a still evolving being, is evolving special powers and senses; and that, while it keeps its method of patient observation, it must open its heart to wider possibilities, and see stretching before it not only the physical plane but the other planes behind, which have their forms as well as the physical.

Then turning to another side of civilisation, the side of material wealth, to it Theosophy also brings its message, its inspiration. It says to that part of the civilisation which is wealth-producing, that a new spirit must penetrate its work, and so change its results; that the getting of wealth must no longer be thought of as an individual gain but as a great function in Society for the upbuilding, the upholding and the helping of the whole of Society; that great wealth is to be regarded as the possession of great obligations, of great duties; that those who are the custodians of the world's wealth are stewards rather than owners, and that the great thought must come back into modern civilisation that wealth is meant for the helping of the world and not for the oppressing of it. Theosophy seeks to carry the ideal of duty into that department of life and to proclaim the responsibility of power in wealth, as well as the responsibility of power in the other departments of organised humanity. Then it turns to that side of civilisation which seeks to embody the idea of beauty. For, strange as it may at first appear, it is true that there is a most important bearing on the results of commerce of the idea of beauty which is Art. Otherwise, wealth becomes mere ostentatious display, vulgar and degrading, and it is only through the completion and rounding off of wealth by Art that to life will be given that beauty without which it cannot live. Art is rooted in spirituality, and there is not at the the present moment a true art because there is not a true faith. It is only Theosophy, the divine Wisdom, which can re-give to art its power, and make it grander than it has ever been before. That which Christianity gave to the Middle Ages, that which she did for architecture, for painting, for music, Theosophy must do for the coming nations in every land. It must bring back a sense of beauty: it must give back that power to Art which comes only from inspiration; for art is something more than the building of houses to live in; and paintings to hang on their walls; art is the beauty, the grace, the perfection of life, without which life must remain incomplete. Therefore the breath of the Divine Wisdom must purify the art of our civilisation, must give it a new architecture, a new painting, a new music.

So that we come to realise that what we call Theosophy, and the Theosophical movement, is a movement in every part of human life, a proclamation of spiritual unity. It spreads out on every side, into religion and science and into commerce and art, and gives to all of these a new form as well as a new life. Such is the Theosophical movement in every department of life, in every part of the world; and the Theosophical Society, that is the leader, the chief channel, and the symbol of this movement, gives to every religion a new inspiration, a new life, a

new conception of spiritual reality, a revelation of the deeper truths underlying all the faiths. Above all it gives to each religion the supreme gift of tolerance. The influence of the Society you may trace, if you will, among the religions of the world by the life that has come into each of them from contact with Theosophic truth. The spiritual movement of which I have been speaking touched the Buddhist communities and forthwith they sprang into new life. So with Hinduism, so with Christianity, so with the religion of Zoroaster and so also it is beginning to be with Islâm. If you want a justification of the Theosophical Society, look outside even more than within it, and see that each religion has risen in thought and power of expression, and has taken to itself a new vitality since it has contacted the Society. That, if nothing else than that, is a justification for the Theosophical Society. The Society does not exist for itself or for its members. We exist not for ourselves but for the world. We exist not for our own progress but for the uplifting of humanity; not that we may learn a few secrets of the universe which we keep for our own advantage and progress, but that we may be channels for a life vaster and grander than ourselves. Our Society is not to be estimated by the number of its members. It is to be valued not by its numbers but by the spreading of the ideas that it inculcates. We are to be judged by the thoughts which are spreading through the world which have their source within the limits of the Society. We are the holders of a great trust: not owners of knowledge, but stewards of knowledge, men and women in whose hands a great trust is placed by the mighty Brotherhood. Our justification is in the fact that in less than thirty years of our existence the whole face of the modern world has been changed. Our work is measured by the amount of change that we can see in the world, in the spiritualising of religion and of other parts of life. And I dare to say in this our Congress, that we have not been altogether unfaithful stewards to our trust. Imperfect, yes, because so limited in our knowledge, in our power, and in our devotion. Especially in our devotion, for if we had perfect devotion, knowledge and power would flow in upon us unasked. And yet not wholly unfaithful, for the world shows the change that has been wrought.

And if we meet here to look back over work done, we also meet to look forward to work grander, vaster, and more majestic, in the years that lie unborn. For with this spiritual wave is the promise of the future, and as it rolls forward science will grow profounder, art more beautiful, ordinary life more refined and more brotherly, religion more spiritual. That is the work of the future which lies before

us, and the true Founders of the Theosophical Society call upon you, who have given yourselves to Their service, They call upon you to go everywhere, bearing the banner of a wider brotherhood, to increase your knowledge, to perfect your devotion, to take the inheritance They have placed in your hands, and to be good stewards of those divine mysteries which are yours to share and to spread, not yours to keep.

Secretary's Report.

Johan van Manen.

Dear Friends,

The report I am going to read will be as short as possible, not only to save time, but also because many of the things which I should like you to realise have either been pointed out to you already in an abler way than I could do, or will be taken up later on in this Congress.

Let me first remind you of the former Theosophical Congresses which have taken place. The first, which was accompanied with much success and enthusiasm, was held as far back as September 1893 at Chicago, at the World's Fair. Some who have joined the Society in later years may not be aware that a bulky volume of about 200 pages was issued at the time, comprising a report of its proceedings. The second was held in 1900 at Paris, at the time of the great exhibition, and was conducted by the French Section. I had the honour and pleasure of being present, and can testify to the earnestness of our French brothers, and the amiable and large-hearted way in which they received their foreign visitors. Thirdly, a Congress was held in London last year, in consequence of a proposal to institute regular annual Congresses in Europe. It was a preliminary meeting for organisation and the transaction of business, and was so successful in this respect, that we are able to reap its fruits to-day. We must remember, that it is only through the long continued friendship, example, and cordial hospitality of our British comrades, that such an idea as is embodied in this new European Federation could be successfully carried out.

The present Congress has been helped and supported by all the Sections which compose the European Federation in a most gratifying way. Each Section has taken a share in the work according to its powers. While some could not share the financial burden, others could not give much literary help, while some again were not able to

be present at the Congress. But all Sections have helped by real effort, real sympathy, and real work. Italy, for instance, from which country we are sorry to have no faces amongst us, has sent in not a few very good papers, which will be submitted to you in the Meetings of Departments, and has thus in no small degree increased the usefulness of these meetings. England has given friends, papers, money, and hard work. France also sends many of its most valued members, and gives us material and moral support, the *nervus rerum* as well as good thought in its papers. Our German brothers, who are struggling hard to gain their place in their own country, and who need their brains and means and forces for the home work, have proven their international and altruistic feelings in an admirable way, and whether we look at their representatives, who form quite a little colony, so numerous are they, or listen to the studies they have contributed, we realise in each case that they have determined to work with enthusiasm for the ideal embodied in this department of our great movement.

Holland, too, has done its best to serve the international idea, and I only hope that these meetings will be able to induce you not to think the Dutch lacking in good intentions at least.

From Spain, from Belgium, and even from the Dutch Indies, from India and America, proofs have been received of good will and desire to co-operate with this striving for the realisation of an intelligent and wise feeling of brotherhood. In short there is not a single reason for discontent or complaint in any direction; on the contrary all augurs well for the future of our new departure.

The following facts will show this more clearly:

(1) No less than 45 papers were sent in to the Congress, in 6 languages, from all participating sections and 35 of these were thought suitable to be read at the Congress.

(2) 600 members of the Society, amongst them some 150 non-Hollanders, applied for participation in the Congress.

(3) Some £ 20 outside Holland were given towards defraying the expenses of the Congress.

(4) The Dutch members offered an art exhibition, musical entertainments and other contributions to the Congress, involving an outlay of at least £ 190 in money besides much force in love and labour.

(5) All Federated Sections have in some way or other taken an active part in the Congress; and even some of the Non-Federated Sections, such as America and India, have given most substantial support, and have proved to be keenly interested in it.

As to finances, I am glad to say that the regular income of the Federation has proved sufficient to provide for the expenditure of

our meetings, and that most probably a way can be found to make the published Transactions of the Congress self-supporting.

Some general suggestions and considerations have arisen in the course of the year of preparation, which I should like to incorporate in this report.

First of all, we should never forget that any work can only be made great and good by wisdom and love. This Federation, with its Congresses, is a new departure, a new activity, in our Society's all-embracing work. We have to guide this activity steadily and lovingly, and we need the help of all — of the Sections, of the Lodges, of the members. I appeal to you who are present to give such help, to consider in what way you can help the Congress. Be it money, be it work, be it correspondence, be it literary labour, or good counsel, all is needed, all is welcome: do not be slow in contributing such.

Further, let us be aware, that, in a certain sense, Congresses and all meetings of this kind have at least one dark shadow, and that is the disappointment felt by many who meet friends whose language they cannot speak nor understand, or who may hear papers read which they think tedious or even worse. Let them be prepared to meet a little disappointment of this kind, but let them never forget to face that feeling in a resolute way, and to fight their way through it. Let us not dream that the whole of the Congress is for each of us, that all papers are intended for *our* benefit, that we needs must form intimate friendships with *all* members present. Let us rather be modest and content with a part, and labour in our own little corner of the great work in order that the whole may flourish. No building could ever be erected if one mason should want to lay all the stones by himself. Many men from different sides, working in different ways, still co-operating for the realisation of one plan, may produce the Cathedral in which holiness and wisdom shall have their place.

Our Congress can have and should have many sides: the social side is one, but it is not enough: the intellectual side and the interchange of thought is one also, but even that is not all. The Congress should further be the place where the members show themselves, their thoughts, souls, feelings, and works, as in a living exhibition, so that all members may know what this great Society of ours contains, what forces are present and working in it. If such should be attempted, our Congress could become the strongest means for giving us faith in our own Society, for showing it to us in its grand possibilities and yea, even venerable nature. We must love the Society to work well for it. We can love it truly only when we know it well, and have

found by experience that it is more than a band of enthusiastic dilettantes, that it is a union of many and many earnest souls, striving for higher things, seeking a higher life, constituting a noble fraternity, full of wisdom and experience. May the Congress be such an inspiring force, giving us faith in our work, faith in the Theosophical Society as an instrument of spiritual enlightenment, and as a means of service to the race.

Still further we have the international side, and also the aspect of it as a body for focussing the results of the intellectual labours of our members: but these and many other aspects are second only in my opinion to the purpose given above, which I should call the real occult side of the Congress. In order to reach anything at all in this direction, the Federation must have good National Committees that love and believe in its aims; it must have enthusiasm and ability combined. Many friends in various countries are necessary to lend a helping hand when required.

In conclusion I wish to express my sincere thanks for the quiet help given to us abundantly and effectively in many places, by many individual members, and especially I wish to thank my friends Miss Spink and Dr. Cnoop Koopmans, without whose active and ever-ready help, the Congress would never have been so successful as it promises to be.

Réminiscences sur M^me^ H. P. Blavatsky.

La Société Théosophique, sous sa forme actuelle et telle que le Congrès qui vient de nous réunir la présente, fut l'œuvre de Madame Blavatsky et du Colonel Olcott. Nous en connaissons tous le début et nous sommes heureux de pouvoir d'année en année, acclamer avec reconnaissance dans nos réunions, ces noms glorieux qui nous rappellent les fondateurs d'une grande œuvre de progrès.

Il n'est pas besoin d'insister ici sur les détails de la vie et de l'œuvre de ceux qui furent appelés à redonner au monde sous une forme nouvelle les anciennes et immuables verités; des auteurs compétents, comme M. Sinnett et d'autres, les ont présentés dans des livres devenus classiques, et le Colonel Olcott dans ses admirables "Diary Leaves" dont le III^e^ volume vient de paraître, a érigé à la Société, comme à la grande fondatrice, son fidèle collaborateur et courageux compagnon dans l'effort pour le but commun, un monument vivant, qui sera le plus complet document sur la Société et une étude psychologique de premier ordre. Tout a été dit sur la puissante individualité, sur le génie et le caractère de Madame Blavatsky et si j'ai cédé à la prière qui m'a été adressée de présenter au Congrès international théosophique quelques-unes de mes impressions et réminiscences personelles de la grande amie dont nous sommes si légitimement fiers, c'est que je voudrais exposer à cet auditoire si bien fait pour la comprendre, quelques traits attachants de son caractère, et esquisser une image nouvelle de cette grande figure historique. Je voudrais vous la présenter sous son aspect doux et féminin, tel qu'il a paru à ses amis intimes en montrant ces traits qui échappent parfois aux yeux, mais qui s'impriment dans le coeur, et qui ont été le secret de l'ascendant qu'elle exerçait sur son entourage, et que la plupart de ses admirateurs n'ont pas songé à relever et à dépeindre, absorbés qu'ils étaient par sa grandeur intellectuelle et spirituelle.

La tâche que j'ai entreprise est d'autant plus difficile que les sentiments et les impressions affectives se prêtent mal à la description; il faut les deviner, ils sont de nature intuitive et l'on ne saurait être compris que de ceux qui les ressentent. C'est dans un pays où

H. P. B. aurait été si heureuse de se sentir comprise, dans le milieu, où nous jouissons d'une hospitalité aussi large qu'aimable, que je me sens fière de pouvoir parler d'elle, cédant ainsi à la prière des représentants de la Société Théosophique hollandaise chez lesquels la sympathie est innée — et c'est cette sympathie qui est la pierre de touche des vrais Théosophes.

H. P. B. fut une nature complexe; caractère de large envergure, esprit colossal, tout était grand en elle; grande de coeur surtout et de sentiments profonds, possédant toutes les vertus du coeur féminin, dévouement, abnégation, tendresse, confiance presque naïve, désir ardent d'une affection réciproque chez ses amis, capable de se sacrifier pour une cause ou pour une personne, heureuse de pouvoir faire des heureux. Quand je l'ai rencontrée pour la première fois à Nice en 1883, elle me prit aussitôt en affection parce que je venais de son pays natal et que je connaissais personnellement les membres de sa famille. C'était vraiment très touchant de voir l'animation de tout son être, l'expression si douce de son regard, d'entendre sa voix vibrante d'émotion, quand elle me parla des siens, comme pour compléter mon récit et qu'elle me questionna sans fin, prenant plaisir à me faire répéter ce que je venais de dire, comme pour en jouir doublement et le graver dans son coeur.

Le Colonel H. S. Olcott dans sa description de leur séjour à Nice a eu raison d'insister sur ce fait, que l'amour pour sa patrie et pour ses compatriotes, la rendait aveugle pour leurs défauts, et elle paya dûrement sa confiance illimitée pour Soloviоff, comme du reste pour tant d'autres faux amis de nationalités diverses qu'elle jugeait d'après elle-même. Mais cette faiblesse l'honore, éveille notre estime, la rend plus qu'aimable, excite notre admiration et prouve sa sincérité et sa franchise extrêmes.

Depuis notre long séjour à Nice, pendant l'hiver de 1883, j'eus l'occasion de la revoir, tant à Paris qu'à Elberfeld et à Londres. Je l'y ai vue sous tous les aspects que prenait son caractère selon les circonstances environnantes; et c'est encore une preuve de sa sincérité qu'elle n'hésitait jamais à se montrer telle qu'elle était — les conventions sociales étaient pour elle des mensonges. Je l'ai vue fréquentant "les grands de la terre"; ailleurs en compagnie des petits et des déshérités et je l'ai trouvée plutôt dûre avec une lueur de protestation dans le regard, devant ceux qui se croyaient supérieurs aux autres tandis que ses grands yeux exprimaient la tendresse et la sympathie profonde pour ceux qui dépendaient d'elle ou se sentaient malheureux.

"La Fraternité Universelle" de la Théosophie est bien plus une

"entente universelle" qu'une fraternité, et parle plus à l'esprit qu' au cœur. A Nice et à Londres, à Paris et à Elberfeld, dans ces assemblées très souvent orageuses, toujours agitées, où l'esprit la tourmentait pour lutter et établir sa cause, tout son être avait l'aspect d'un héros qui connait sa grandeur et la force de son droit; ses traits étaient dûrs, ses yeux lançaient des éclairs, mais quand la séance était levée et que les adversaires se retiraient, elle semblait ressentir une nostalgie au cœur et laissait errer ses yeux — avec un gros soupir sur les lèvres — elle cherchait dans le petit cercle qui l'entourait l'ami sur lequel elle pouvait reposer son regard, comme pour trouver un refuge, se délasser, se reconforter et dédommager son coeur de la lutte qu'il venait de soutenir. C'était touchant de voir ce regard naguère si ferme, dûr, foudroyant, devenir soudainement limpide, caressant et doux quand il se fixait sur l'une des nombreuses amies qui l'entouraient, et souvent prenant alors ma main, elle me faisait ses réflexions en langue russe, comme si toute son âme se sentait soulagée par cette expansion, comme si elle venait de quitter un monde ennemi pour revenir dans sa patrie.

Ce fut au mois d'Octobre 1890, que je la revis à Londres pour la dernière fois. Elle avait le pressentiment que nous ne nous reverrions plus et comme pour resserrer le lien qui nous unissait, elle me combla de souvenirs, m'offrant son dernier livre, sa photographie et quelques petits objets auxquels elle avait tenu. Car c'était là encore une de ses aimables qualités, elle voulait tout partager, toujours faire plaisir à ceux qu'elle aimait et son hospitalité ne connaissait pas de bornes.

Tout était grand en elle, son âme fut belle autant que grande. En vous exposant en quelques mots ces traits qu' augmentent notre admiration pour cette grande personnalité je ne suis que le porte-voix de ses nombreux amis, qui tous, j' en suis sûre, se joignent à moi pour rendre témoignage, à ses sentiments de sincérité dévouée, à son coeur affectueux, à son âme noble et élevée qui nous l' ont rendue si chère et qui étaient la base solide sur laquelle elle fondait sa théosophie.

UNE AMIE.

PART III.

DEPARTMENTAL PAPERS.

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3. Department C — Philosophy.
4. Department D — Science, including "Borderland" Sciences.
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DEPARTMENT A.

Brotherhood.

Contents of Department A.

(a) Historical.

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Fraternity as found in the laws of Primitive Races.

E. Weise.

Where are the real primitive races? According to the Secret Doctrine as well as to modern science the real primitive races are to be found among the Australian natives. [1]) These savages are now the very lowest in the scale of humanity, though once, as part of the third root-race, [2]) their ancestors were at the summit of the civilization of their period. That civilization however has greatly declined owing to sensuality and ignorance, and the culture of the native Australian of today is but a gross caricature of what it once was.

Australia may be said to be the cradle of totemism. [3]) By the modern mind totemism is regarded as a strange and fanciful form of religion, whose chief characteristic is the adoption by a tribe of a class of animals as its emblem, and their adoration as gods and ancestors. Outside the ranks of the ethnologists, whose studies bring them into contact with this archaic form of civilization, few people are aware of the wonderful social system connected with totemism, and of the extent to which fraternity is carried out in it.

The system has undergone many changes among different Australian tribes: and many more may be looked for in those parts of the world into which totemism has been imported, for instance, among American, African and Asiatic tribes. [4]) Nevertheless the careful and extensive investigations of ethnologists enable us to fix with some degree of certainty the main outlines of the system. Totemism has a social side and a religious side. Of the social side there are two characteristic features. The first is the division of a tribe into two parts or, in Durkheim's term, [5]) *phratries*, each of which is again sub-divided

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[1] Morgan. *Ancient Society.* p. 51. Schurtz. *Alterklassen* p. 142.
[2] *Secret Doctrine.* Vol. II. p.p. 201—208.
[3] Frazer. *Totemism* p. 11. *Smithsonian Report* 1883 p. 798.
[4] Frazer. *Op. cit.* p. 91.
[5] Durkheim. *Prohibition of incest. Année Sociologique* 1896.

into different clans. And the second feature consists of the exceedingly complicated matrimonial law of exogamy for the two phratries and endogamy for the whole tribe.

The social system of totemism may be represented thus: [1])

TRIBE.

First Phratry.	*Second Phratry.*
1st Clan.	4th Clan.
2nd Clan.	5th Clan.
3rd Clan.	6th Clan.

The number of the clans differs in tribe and tribe, and sometimes even in phratries of the same tribe. But with the extinction of clans and the reasons for the same we have nothing to do here.

The law of exogamy requires that a man of the First phratry shall marry only a woman of the Second phratry, and vice versâ. A further restriction is imposed upon marriage by the system of classes, into which clans are divided. We will call them matrimonial-generation classes, as they combine both purposes. In relation to the same phratry they are generation-classes; in relation to the other phratry they are matrimonial-classes. Here, by the way, it should be noted that in the archaic scheme of totemisin descent was always uterine [2]): the children belonged to the clan of their mother, but to a different generation class.

We thus have the following scheme:

TRIBE.

First Phratry.	*Second Phratry.*
1st Clan { Classes A B }	4th Clan { Classes A′ B′ }
2nd Clan { Classes A B }	5th Clan { Classes A′ B′ }
3rd Clan { Classes A B }	6th Clan { Classes A′ B′ }

[1] Durkheim. *Op cit.*

[2] Frazer. *Op. cit.* p. 70. *Année Soc.* 1903. p. 323. *Smithsonian Report. 1883.* p. 801.

Simplifying the table by omitting Clans we have the following:

A man of class A may only marry a woman of class A′. Their children will then belong to class B′, and may only intermarry with class B.

In the generation-classes an astonishing system prevails. The members of the same generation-class call each other brothers or sisters. The women belonging to the generation-class of the mother are called "little mothers": and the men of the father's generation-class are named "little fathers", and so on. The members of these two parent classes have certain definite duties in regard to the members of the next generation-class.

We see here a dual bond of family: one bond arirses from the natural consanguine family, and the other from the artificial family: and neither interferes in any way with the other. For it must be remarked that this wide use of the terms 'father' and 'mother' by no means involves any looseness in the view of paternity and maternity proper.

Each member of the tribe has thus his natural family as well as his artificial family in both phratries. This constitution surrounds the individual with protection, giving him the opportunity moreover of a wider development than he could have obtained amongst his own kinsmen had they belonged to a single clan. Of this system Messrs Spencer and Gillen, the well-known Australian explorers, remark [1]):

"The more closely this organization upon sex is scrutinized the more remarkable it seems as a work of savages. When once established and after that transmitted through a few generations, it would hold society together with such power so that it would become displaced with difficulty." This mode of securing the life of a tribe is very different from that of the cruel Roman laws under which the individual is sacrificed for the sake of the community.

When the two phratries meet in tribal council, the individual is morally obliged to consider the interests of all his fellow members. Bound by fraternity to his fellows of the same generation-class, he is

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[1] Spencer and Gillen. *Ancient Society* p. 52.

also linked with the other phratry by natural and artificial family bonds And these are additional to his direct and religious respect for the members of his own clan. Let us now consider fraternity from the religious side of totemism.

"A totem is a class of material objects which the savage regards with superstitious respect, believing that there exists between him and every member of his clan an intimate and altogether special relation. The connection between a man and his totem is mutually beneficent the totem protects the man and the man shows his respect for the totem in various ways, by not killing it, if it be an animal, and not cutting or gathering it, if it be a plant. It is not a fetish, because it is never an isolated individual, but it is always a class of objects. There is in reality between the man and his totem a real substantial identity, the same identity existing between him and all his clansmen."

"There are three kinds of totem; the clan totem, passing from generation to generation: the sex totem, common either to all the males or females of a tribe; and the individual totem, not passing to the individual descent." [1]

We are concerned here only with the clan totem. It is sacred to the members of the clan, but it is not sacred to the other clans of the tribe, who may freely use it for food etc. To the clan the totem is *tăboo*: "Thou shalt not touch it." A clan can exist only so long as its totemic animal species exists; the kangaroo clan only as long as kangaroos exist, and so on. Some Australian tribes celebrate a rite called Sutichiuma. It is celebrated by each clan on the approach of spring and at the period of reproduction. The object of the rite is to ensure the regular propagation of the totemic species and to make it as abundant as possible. In order that this result may be obtained, ceremonial magic on the principle that like attracts like is employed. It is a form of evocation by imitative cries, images and dances. The ceremony lasts for several days.

Why, we may ask, is all this trouble taken when, as we have seen, the existence of the clan does not depend upon the abundance of its totem species? As the clansmen are forbidden to eat their own totem, they can derive no direct benefit from the rite. Plainly then the rite is on behalf of the clans that have free use of the totem. They are the sole consumers of the food assured them by the rite. Thus each clan works not for itself but for the other clans, which in their turn will work for the first. [2]

[1] Frazer. *Op. cit.* p. 1 et seq.

[2] Durkheim. *Totémism. Annee Soc.* 1898.
Spencer and Gillen. *Ancient Society.* Chap.—Sutichiuma.

As there is hardly any object in nature which does not serve as a totem or which is not attached to the clan totem as sub-totem in the second or third degree, we have here a regulated system of coöperation. Though the practice of a particular Sutichiuma is peculiar to a single clan, other clans are not excluded from participating in it.

During the celebration of this totem they partake less of it, and even attend the ceremony, holding themselves at a distance, in an attitude of respect. For the belief in the religious virtue of the totem is not confined to the clan, but is common to the whole tribe and extends even beyond the tribe.

The religious side of totemism thus reveals fraternity under three aspects.

Concerning the first Mr. Jevons remarks:

"The institution of the "tāboo" is not especially religious or moral or social, it is all these together. It is the primitive form under which moral precepts are presented to humanity. "Thou shalt not" say the most ancient laws and customs. The tāboo is the primitive form of a moral obligation." [1]

The second aspect is shown in the cooperation in the magical ceremony of the Sutichiuma. This according to some ethnologists, is the religious basis of totemism. [2])

The third aspect is the universal belief in the religious virtues of each and every clan totem. Carried still further it would involve universal belief in the virtue of each and every religion, and the assent to the first and greatest object of the Theosophical Society: to form a nucleus of the universal brotherhood, without distinction of race, creed, sex, caste or colour. This is the view which the writer has wished to lay before students of fraternity.

But a few words may be added concerning the laws themselves. It must not be forgotten that they are no longer to be found in their primitive purity, but are covered with the gross materialistic additions of the modern aboriginal tribes. Yet even now they reveal the marks of a wonderful and almost divine origin.

From the purely social point of view the laws were well designed. Let us imagine an individual of the third root-race in the period immediately following the separation of sexes. Comparatively weak and unselfconscious as he would be, the totemic laws, following the great law of evolution, which at the initiation of each phase adds regression to progression, would place the single man under the rule

[1] Jevons: "*Introduction to the History of Religion*". p. 166.

[2] Jevons. Op. cit. Frazer *Origins of Totémism*, in Année Soc. 1898. p. 216.

of the collective personality of the group or clan. But remark how, by the matrimonial laws, the same man would be saved from the merging of his weak individuality in the collective personality. Remark again how, by the institution of generation-classes, he is ensured the full privileges of each stage of human life: privileges of childhood: of work and duty as an adult; and of counsel as an old man; love, intelligence and wisdom.

From the ethical point of view the clans appear equally well designed. Education was both proscriptive and prescriptive. Proscription naturally led the individual to the recognition and respect of the rights of his fellows, and of all the categories of nature. By prescription, the closest solidarity was maintained, as well as the religious duty of mutual aid. And these commands to universal respect and solidarity are not directly enforced. But it is in the very nature of the totemic system that men should be brought into the right conditions for the development of the virtues expected of them. This is human education at its highest point; and its prototype is seen in the working of the law of Karma.

Le droit de Suffrage dans les Nations.

D. A. Courmes.

La théosophie, ce renouveau de la Sagesse antique, éclaire les questions de tout ordre, en faisant discerner nettement les éléments les plus importants des problèmes à résoudre. Elle peut aussi bien s'appliquer aux questions sociales qu'aux problèmes de philosophie et de religion. Notre respecté instructeur, Madame Annie Besant, en a du reste donné la preuve dans son travail sur les *Problèmes de Sociologie* qui a été reproduit dans les diverses revues théosophiques du monde et dans sa thèse sur la *Place des questions politiques dans la vie d'une nation.*

Nous allons essayer de marcher sur de telles traces et d'étudier un problème important de la vie sociale, celui du droit de suffrage dans les nations, en restant exclusivement sur le terrain des idées, sans personnalisation aucune de nations ou d'individus, et avec le seul but d'apporter une simple pierre dans l'édification des bases de l'humanité nouvelle. Nous serons d'ailleurs très brefs, ne prétendant qu'indiquer ici les traits généraux de la solution proposée.

* * *

Les groupements d'hommes qui forment les nations sont actuellement régis par des institutions diverses dans lesquelles ressortit, en Occident surtout, un élément commun, celui du régime représentatif. Ici, ce sont de simples conseils consultatifs, ailleurs des assemblées législatives dont les modes de constitution ne sont pas moins variés que les attributions qui leur sont dévolues. Tels de ces conseils ou de ces parlements ont leurs membres exclusivement nommés par le pouvoir exécutif ou par le fait de l'hérédité. Tels autres, partie par le pouvoir et partie par les populations ; tels autres encore, par les populations seulement et suivant diverses règles, les unes en tenant compte de certaines conditions, d'autres en attribuant à tout homme non déchu de ses droits de citoyen la pleine faculté de participer à la nomination des assemblées et d'en faire partie.

Il est évident que la valeur des assemblées dérive de celle des membres qui la composent et cette dernière emprunte une partie au moins de sa grandeur au mode de nomination ou d'élection de ses membres.

Pour se rendre compte, en principe, de l'influence du mode de nomination, d'élection, ou de vote dans la formation des assemblées d'un pays, ce qui est bien la question du *suffrage dans les nations*, il suffit de considérer ce qu'est en somme une nation.

Une nation est une réunion d'hommes résidant à demeure en un même pays, participant de par la force des choses aux intérêts communs qui ressortent de cette situation et soumis aux mêmes conditions générales d'existence.

Pour étudier la question du suffrage dans les nations, il nous paraît suffisant d'analyser théosophiquement la formule précédente au point de vue de cette question même, en commençant par l'élément premier de toute nation qui est l'homme lui-même.

Or, la théosophie, cette connaissance intégrale des choses, établit nettement que l'homme est un centre de pensée et d'action en cours d'évolution, datant de loin et destiné à arriver très haut, en progressant continûment au moyen des expériences plus ou moins pénibles de la vie au cours des âges, par le fait de la réincarnation et en acquérant ainsi de plus en plus de force, d'intelligence et d'activité.

Tous les hommes sont soumis à ce processus d'evolution, mais tous, à un même moment donné, n'y sont pas rendus au même point, soit que les départs n'aient pas eu lieu en même temps, soit que, en raison de la liberté laissée, la marche de tous n'aît pas été la même, d'où il résulte que si les hommes sont égaux entr'eux, au départ et à l'arrivée, moments que nous n'avons pas à considérer, ici, puisque nous parlons pour le présent ou pour un avenir peu éloigné, ils ne le sont nullement au cours de la route et qu'ils présentent au contraire d'autant moins de force d'intelligence et d'activité qu'ils sont moins évolués, ou *moins âgés dans le cours de leur évolution*, et d'autant plus, qu'ils le sont davantage. C'est là un point très important à considérer et dont la preuve est manifeste si l'on met en regard la grossiéreté, l'incapacité de toute sorte d'un sauvage, avec le raffinement et la valeur générale d'un quelconque des grands hommes anciens ou modernes dont les biographies nous sont connues.

Les hommes, considérés à un même point du temps, ne sont donc pas égaux entr'eux, en fait de capacité de tout ordre : ils sont, les uns plus jeunes, les autres plus âgés, avec de nombreux titulaires pour un même *âge vrai* de l'homme, c'est-à-dire de l'ego qui demeure, âge qu'il ne faut pas confondre avec l'âge physique du corps ou de

la personnalité qui passe. Telle est la seconde formule donnée par le développement du sujet et qui permettra d'arriver directement à la solution du problème.

* * *

Considérons, en effet, une famille humaine confinée, seule, sur un même territoire où elle n'a d'autres lois à recevoir que d'elle-même, famille comprenant une vingtaine d'enfants, ce qui, tout en étant rare de nos jours n'est cependant pas impossible à rencontrer. Les âges de ces enfants sont évidemment divers et leur différence varie au minimum de 1 à 20.

Après la mort des parents, le gouvernement passe aux enfants et continue à s'exercer à l'encontre de difficultés extérieures. Quel sera le meilleur régime à adopter ? Sera-ce de donner part égale d'action directrice à tous les enfants, aux benjamins de 4 à 6 ans aussi bien qu'aux ainés de 25 à 30, ou davantage à ces derniers qu'aux premiers ? — La réponse n'est pas douteuse et il n'est personne qui ne soit porté à faire administrer la collectivité par ceux de ses membres qui sont arrivés au plus grand développement des qualités inhérentes à l'homme, personne qui ne délègue le gouvernement aux ainés pour le plus grand avantage de l'ensemble et ainsi des plus jeunes eux-mêmes.

Or, une nation, si grande qu'elle puisse être, n'est pas autre chose qu'une nombreuse famille dont le père ne se montre pas et dont les enfants de tout âge ont à se conduire eux-mêmes à travers les circonstances diverses et multiples de la vie. Et la comparaison précédente met déjà au point la question du suffrage égal indistinctement attribué à tous les membres de la collectivité. Ainsi le suffrage égal dit universel, appliqué à toute collectivité, n'est pas raisonnable et ne peut conduire qu'à de mauvais résultats, quels que soient les paliatifs et les mesures coordinatrices inspirées par les plus honnêtes motifs, et essayés pour y remédier.

* * *

S'il est aisément établi que le suffrage universel, égal, est, en général, un mauvais mode de suffrage, il est certainement plus difficile de trouver quel est le meilleur.

En principe, sans doute, c'est celui qui attribuerait aux ainés d'une nation la plus grande part de gouvernement et de responsabilité, ou qui répartirait cette part de gouvernement proportionnellement aux *capacités véritables* des individus, lesquelles ne sont ni la fortune, ni

même la naissance, en cette époque de "Confusion des castes," mais plutôt les âges mêmes des âmes.

Comment, toutefois, opérer le discernement nécessaire?

L'âge des âmes ne se décèle, en dehors de la vue supérieure qui peut connaître du degré d'organisation des corps intérieurs de l'homme, que par le développement plus ou moins grand des 3 capacités afférentes à tout homme: la volonté, la sagesse et l'activité.

La volonté est l'énergie humaine en action qui subordonne l'élément extérieur des choses á leur aspect intérieur plus élevé. On reconnait parfois les réalisateurs d'une telle volonté, mais il n'y a pas que nous sachions, de criterium pratique à leur endroit, ou par suite de règle à en tirer.

La sagesse est l'alliance réalisée et en quelque sorte vécue de l'instruction, de la moralité et de l'expérience. Ici, le discernement devient plus aisé et telles distinctions universitaires et civiles, non assombries de tares déterminées, peuvent en effet en témoigner.

L'activité, enfin, au sens théosophique du mot, est la réalisation d'œuvres quelconques, avec le souci très net de l'intérêt d'autrui. Il est relativement facile de dénombrer les cas de cette sorte en déterminant les entreprises passées ou celles en cours qui en ressortissent, sans omettre de préciser les conditions d'altruisme auxquelles ces entreprises doivent conjointement répondre.

Ces préliminaires établis, il devient possible, en les appliquant, de classer les individus d'une collectivité quelconque et les deux catégories générales *d'anciens* ou de *plus jeunes*, suivant que ces individus possèderaient ou non les caractéristiques révelées plus haut, et telles sont les bases pratiques sur lesquelles on pourrait faire reposer le droit de suffrage parmi les hommes.

* * *

La masse des citoyens d'une même collectivité peut être en effet divisée en deux parties, celle qui réunit les qualités dévolues aux anciens et celle qui ne les présente pas.

Nous proposons de former ainsi deux corps électoraux distincts dont l'ensemble comprendra toute la collectivité. Appelons ensuite chacune de ces parties à former, de par le suffrage universel et égal, *dans sa partie*, une chambre distincte. L'application du suffrage égal, dans chaque partie déterminée comme il vient d'être dit, ne suscitera pas les mêmes critiques que s'il était universel, parce que les électeurs de chaque partie sont *moins inégaux entr'eux* que dans la collectivité entière. Le parlement même de la collectivité sera l'ensemble aussi de ces deux chambres.

Sans entrer, ici, dans la détermination des attributions mêmes des chambres ou dans la question de leurs rapports avec le pouvoir exécutif, pas plus que nous ne traitons de la forme de ce dernier, d'abord, parce que tel n'est pas l'objet de ce travail, ensuite, parce que nous pensons que la question du droit de suffrage peut être indépendante de celle de la forme gouvernementale ou même s'adapter à n'importe quelle forme de gouvernement, nous émettons, comme suit, la dernière idée principale de notre thèse en proposant, pour toute formule nécessaire, de laisser simplement le *dernier mot* de toutes délibérations parlementaires à la *Chambre dite des Anciens.*

De la sorte, effectivement, et alors même que la plus jeune Chambre aurait autant d'initiative, en matière législative, que la plus ancienne et le pouvoir exécutif, on serait assuré que les intérêts de *tous* les citoyens seraient dûment représentés, que les aspirations des plus jeunes seraient forcément soumises à l'examen des plus anciens, que les motifs de ces derniers seraient présentés aussi à l'examen des premiers, et que les décisions intervenues seraient en conformité, au moins, de la plus grande expérience et de la plus grande capacité probables.

La collectivité, en vérité, serait ainsi régie comme une même famille dont tous les membres seraient appelés à connaître des affaires de l'ensemble, avec voix prédominantes des ainés. Ce serait la réalisation de l'idéal de la fraternité humaine, l'harmonisation des choses vécues et des principes et une garantie de la stabilité dans le progrès, puisque, la théosophie l'enseigne, rien n'est aussi durable et aussi fécond que ce qui est en accord avec la Loi divine, et que celle-ci déverserait, sur les institutions ainsi harmonisées, ses caractéristiques immanentes de force, d'intelligence et d'amour.

Paris, 15 Mai 1904.

Practical Brotherhood.

S. Edgar Alderman.

There is, it seems to me, a quite general failure, as yet, to comprehend the nature, significance and trend of that phase of evolution which is immediate with us. We have learned with some skill to trace past effect from past cause, and to see the hidden purposes of God in the great serio-comique which men have enacted blindly in ages gone.

But if we are asked what means the maze of cross-currents in our own worldlife of today—what it portends for the future—what, in short, is the direction of the curve we are now tracing in the orbit of the manifested which sweeps from the Source through manifestation back to the Source again—to these, how much answer can we give?

It is true we are but the graders of the construction gang. The Surveyors have gone over the route and staked the way, else we should have lost ourselves long ago, so heedlessly do we travel. And just what the track-layers who follow us will do we cannot tell. But should we not build better if we did not build so blindly, even though we do but lay the rough foundation?

Must we be always puppets in the hands of Fate? Must we be always moved by heedless desire and short-sighted ambition—our actions serving the Great Law only because the Law makes service even of resistance? Or can we learn to take a conscious part in the forwarding of evolution, and identify our purposes with the will of the Logos?

We have been granted by our teachers some knowledge of the course and purpose of evolution, and something of the point which we, in a general sense have reached; and if we will but open our eyes we shall see in the facts of life about us plenty of corroborative evidence, and material for complementary deductions.

Can we not, from these two sources, at least learn why we do the things we do, and whether we are doing, out of the things pos-

sible for us to do, those things which class us with the forces of evolution, or with the obstacles which evolution has to overcome?

Look how the arc of evolution swings downward and upward. First the One Existence; then duality; then continued subdivision, differentiation, multiplication, complexity, combat, until the limit of separation is reached, and the individualized soul stands as far from God as it ever can go, because it is as far from its fellows as it ever can go. This is the descent into matter, and during this stage individualism is the proper ideal of evolution—diversity is the will of the Logos.

But sometime the forces reach the lowest point, and the upward climb must be commenced. Now the ideal changes. From seeking difference we must turn to seeking unity. The individuals, enriched and enlarged by their experience of life, must find their way back, over the way they have trod, to union with each other and with their source.

If we are not mistaught, the separative forces of this planetary evolution are just now lapping the periphery of creation, about to turn back and become the unifying forces which alone can accomplish anything further.

We have completed the downward arc, but we have not gained headway on the upward course.

Humanity may be said to be trembling in the balance between the individual-ism which has been, and the social-ism, the realized unity which is to be.

Now toward this fact we have choice of three attitudes. We may cling to the old order, and oppose ourselves as so much inertia to the change; we may add our several energies to the forces working for the new order; or we may lazily seek the center of gravity and trust that the forces of evolution will see that we go forward and not back.

Ah, but responsibility is not to be so easily escaped! For what are these "forces of evolution" on which we so serenely rely? They are the will of the Logos, expressed and acting through his creatures, *including us*.

Shall we not do our part?

Something more than a glittering generality was meant when the Founders of our Society made Brotherhood its one essential tenet. They meant to point us to the work we have to do in the world.

Now when men make the turning toward the realization of unity, what is the first step? To find something in common with each other, and then to base part of their lives upon that common ground, instead

of each ordering his life wholly with regard to his separate self. Finding that good, they go on discovering and developing more and more in common, and basing upon that more and more of the interest of their lives.

Whatever may have been the work of the clear-seeing in the past, whatever their work may be in the future, my judgment of their chief task in the present is to help men, first, to realize intellectually their actual and essential oneness; and, second, to express that realization in the concrete terms of life to base their public and private acts upon that realization of unity to find in it rather than in the relative advantage of the separated self, the inspiration for all their efforts.

Whereas hitherto business has sought only the enrichment of the individual, and has never considered the good of the whole, and only incidentally served it, hereafter the business of the world must be done in the name of all incarnate souls, and for their use and benefit.

And whereas hitherto government has been instituted and maintained to serve the ends of an individual or a class in power, henceforth it must express the will and serve the ends of the all.

And whereas hitherto religion has been concerned for the salvation of the individual soul, satisfied if by any means it might pluck a few brands out of the burning, henceforth religion must seek the salvation of the oversoul and the individual must be made to understand that if he is allowed to take any step in advance it is not for his sake as a separate self, but for the sake of the unity of which he is a part — that he may help to lead the race upward.

The first problems of the upward-turning humanity are the primary physical problems of existence.

Curiously suggestive, when considered in this light, is the fact that some outspoken materialists are among the earliest Socialists.

Suppose it be granted that this realisation of unity is the proper work for us, what is the next step? Necessarily the method of work. This also is of great importance, since mistaken methods may nullify, so far as all direct effect is concerned, the best intentions. Apply the same broad principles of judgment, and I think it will be clearly seen that what is done *for* the all must, to be effective, be done *to* the all.

When the ideal of business was individual success; when the ideal of government was individual power; when the ideal of religion was individual salvation — then the ideal of philanthropy might consistently have been individual charity.

But when the ideals of all these have been based upon the reali-

zation (even dimly conceived) of non-separateness — then he alone may claim to have brotherhood in his heart who loves all men, and who works his works for the whole of the race.

As well try to relieve the hunger of your own body by a bread-and-milk poultice on the sole of your foot as to try to cure a world-hunger, whether physical, mental or spiritual, by rushing hither and thither with charity, however well intended and however intelligently applied, for those individual cases of need which come nearest to you or which appeal most to your peculiar sensibilities.

To do anything worth doing you must get at the system which supplies nourishment, and you must make the supply adequate, and remove the obstacles in the way of its distribution.

The whole situation, then, resolves itself into this:

First: — At this stage of evolution the great task is to turn its forces back towards unification.

Second: — The first problems to be faced are the problems of physical life.

Third: — The methods to be used are, consistently, those which deal with general conditions rather than with individual cases.

There has been time enough wasted in the delusions of individualistic progress and personal salvation. Times have changed, and if we are "on God's side" we are no longer struggling for separate and individual experience, but are striving to attain that unity of consciousness which makes all experience ours, and which begins and ends in unity of action.

Human units in the social structure do not count as mere atoms in an inert mass, but rather in proportion to the degree of intelligence they possess together with the amount of effort they turn to social concerns.

Since unity is the goal it is a simple necessity of the case that it cannot be obtained by any less than all. When we were on the downward arc — seeking differentiation — the more we broke away from our fellows the faster and the farther might we go.

But now whatever we gain must be gained for all, for we cannot be one with them until they are one with us. Nor is this any arbitrary burden laid upon us. Omnipotence could not have made it otherwise. If unity is to be reached we simply *must* destroy this illusion of separateness and of the possibility of separate salvation, which we have fed with strength through the ages of differentiation.

God speaks no more from above to His children below, but waits for the divine within them to struggle up into expression. Having put down the seed into the ground, He leaves it to force aside

the layers of matter and sprout up into the sunlight of wisdom's slower process, truly, than the planting of the seed, but part of the divine plan for our coming to fruition.

We must not clamor now for the tasks which may be ours in bodies yet unborn, like children crying for the Fourth Reader ere yet they can stumble through half the lessons in the Third.

We must strive to make this world of affairs and things in which we dwell conform to our knowledge of spiritual principles,—prosaic and commonplace as the details of that work may seem to us at times.

We all long for wider grasp upon the knowledge which now stretches beyond us.

But what do we do with the powers we have? Do we not use almost all the energies of our bodies and brains in providing for our separate selves? And do we not direct our few altruistic impulses into such narrow, futile channels that an intelligent child, unswayed by the mixed motives which affect us, can see our folly?

If we plead that we are surrounded by general conditions which make it impossible for us, as individuals, to do otherwise, then it is our business to *make* conditions which will permit us to express in our lives our very highest ideals.

If the gates of occult knowledge clang shut in our faces, the reason is not far to seek.

If we be not faithful in a few things we can not expect to be made rulers over many things.

Sacramento, California.

January 19th. 1904.

DEPARTMENT B.

Comparative Religion, Mysticism, Folklore.

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The Religion of the Future—An aspect of Vaishnavism.

Purnendu Narayana Sinha, M. A., B. L.

"Tend the child for five years. For ten years, let him feel the rod of strict discipline. When he reaches the sixteenth year, let your son be treated as a friend."

Such is the old adage, which applies to the Divine as well as to the human father.

Providence is always bountiful to the infant human race, and the gods themselves attend to its early needs and rear it up.

But when humanity grows up, the rod of pain and misery is freely applied to it, and through joy and sorrow, it passes on from stages of self-preservation to higher and higher ideas of duty and sacrifice. First a sense of interdependence, and then a sense of unity as underlying all forms of life. As ideas develop and expand, the most advanced amongst the race break through the limitations of the outer shell, even when seemingly imprisoned within it, and they feel the life within as one with the life without. Îṣvara takes up the foremost amongst the race and treats them as His friends. When He comes down in manifestation, they also gather round Him, as friends, companions and colleagues. Through them, He speaks. To them, He gives. He is reflected in them, and they radiate Him forth, through the distorting medium of ignorant humanity.

The friend of Îṣvara is still a Jîva, a Kshetrajña, a monadic soul.

"Earth, water, fire, air, âkâṣa, Ahaṁkâra, Mahat and Mûla Prakṛiti—these are my eightfold Prakṛiti. This is Apara Prakṛiti. Other than this, know Jîva to be my Para Prakṛiti. The universe is sustained by this Prakṛiti". Gîtâ, vii. 4, 5.

The life of Îṣvara, as Jîva Prakṛiti, is in every form, in every atom, in every molecule. That life tries to manifest itself more and more, in the likeness of what it is, the life of Îṣvara, and the form that imprisons it breaks up in response to the impulse within, and

becomes more and more fitted for the better manifestation of that life impulse. The mineral becomes a vegetable, the vegetable becomes an animal, and the animal becomes a man. The Tâmasic (tâmasa) man, the man of indolence and inaction, becomes a Râjasic (râjasa) or active man. The Râjasic man quiets down into a Sâttvic (sâttvika) or spiritual man. The Sâttvic man, in peace and calm, harmonises himself to the universe and harmonises the universe to himself. He reads in himself the law, the will of Îṣvara, and voices it forth to the humanity at large He becomes a mirror, through which the divine light shines forth in all its majesty. He becomes a teacher, a guide, an example to all men. He receives and he gives. He becomes a hand of Îṣvara, an instrument divine. He becomes a friend of Îṣvara.

But still he is a Jîva, a Kshetrajña. He is the knower (jña), the owner of a particular body (Kshetra). He is still a human monad, an individual centre, one of the infinite dots which make up in their totality a part of the Îṣvaric life, which is one.

The highest human monad in his friendly relation to Îṣvara, is an ideal in the universe, typified by Nara Nârâyaṇa. The highest manifestation of Îṣvara, as an Avatâra of our universe, is Ṣrî Kṛishṇa, and the highest manifestation of man is Arjuna. Even before Ṣrî Kṛishṇa and Arjuna appeared on our earth, there was this dual manifestation of Nara Nârâyaṇa, as a foreshadowing type of what was to come down.

The highest limit of manhood is in Arjuna. He is the typical man — Nara. And so unto him the teachings were given on the battle-field of Kurukshetra, the highest teachings that could be given to man, and assimilated by him as such. Duty to all beings, sacrifice and surrender, the abnegation of self, its expansion and ultimate merging in the absolute, all have reference to a particular centre known as Nara. Nara may be finally absorbed in Nârâyaṇa, Jîvâtman may be merged in Paramâtman, the phenomenal basis of all ideation and separateness may disappear in the Absolute Brahman, but before that consummation, it is Nara that works, it is Nara that worships. Nara, Jîva or Kshetrajña is one kind of manifestation or Ṣakti of Îṣvara, as the material Prakṛiti or Apara Prakṛiti is another kind.

But the Jîva may give up its small centre of self, yet not give itself up to the Absolute Brahman. The Jîva may altogether lose its own individuality, and yet may at the same time assimilate itself to the eternal and unbounded Îṣvaric life.

Says the Vishṇu Purâṇa:

"The Ṣakti of Vishṇu is Para (essentially His own or Svarûpa), Kshetrajña (or Jîva) and Avidyâ (or Mâyâ), the third" 6—7—60.

The Para or supreme Ṣakti of the Vishṇu Purâṇa is higher than the Para Prakṛti (Jîva or Kshetrajña) of the Gîtâ, and there is an essential difference between the two.

What is that difference?

"O King, wherever thou findest Kshetrajña Ṣakti, all pervading though that Ṣakti be (in her essence); she becomes limited by Avidyâ and therefore suffers the miseries of repeated births. Overpowered by Avidyâ, this Ṣakti, called Kshetrajña, is manifested in different degrees of relativity in all beings."

Vishṇu Purâṇa, 6—7—60.

The word 'Ṣakti' is used in a feminine sense in Sanskrit. It means power, energy or manifestation. Kshetrajña Ṣakti or Jîva, the "I" in all beings is essentially all-pervading. But the Ṣakti becomes limited by Avidyâ or Ignorance. She becomes overpowered by the three Guṇa's of Mâyâ: Sattva, Rajas and Tamas; harmony, action and inaction. The Guṇas produce every form, every image and every idea. They are at the root of all phenomena, all changes of relativity. Avidyâ with the Gunas envelopes Kshetrajña Ṣakti, and she ceases to become all-pervading, she ceases to become pure. She becomes limited to the centre of I-ness which Avidyâ creates. Jîva Ṣakti or Kshetrajña Ṣakti is therefore a mixed Ṣakti. She is a Ṣakti mixed up with and limited by Avidyâ.

"Hlâdinî, Samvit and Sandhinî—these only remain in Thee, O thou resort of all. The mixed (Ṣakti) causing joy and sorrow finds no place in Thee, void of all Guṇas".

Vishṇu Purâṇa, 1—12—48.

The essential aspect of Îṣvara is Sat, Chit and Ânanda: Life, Light, and Bliss. It is His Life that ensouls all, His Light that illumines all, His Bliss that cheers and gladdens all! The Ṣakti called Sandhinî corresponding to Sat, produces harmony in life and being. She makes the field for spiritual light and joy. She gives the peace and calm, which clears up the spiritual atmosphere. The Ṣakti called Samvit (causing complete knowledge) illumines our hearts completely, so that we know Îṣvara, we know ourselves and we know the path we tread. The Ṣakti called Hlâdinî (that which gladdens) sends forth pure spiritual joy unto all beings, pure love and pure devotion. Samvit corresponds to Chit and Hlâdinî to Ânanda.

These three Ṣaktis virtually one in three aspects find place in Îṣvara in all their purity. They lose their purity, when they become mixed up with the three Guṇas in Jîva. When they become mixed up,

they cause both joy and sorrow, light and darkness, life and death. Thus Para Ṣakti becomes Jîva Ṣakti and Jîva Ṣakti may become Para Ṣakti. When Kshetrajña or Jîva Ṣakti becomes freed of Avidyâ and saved from her limitations, she becomes pure and all-pervading again. She becomes then a power or Ṣakti of Îṣvara, His Svarûpa or Essential Ṣakti-Sandhinî, Samvit or Hlâdinî, Life-giving, Light-giving or Bliss-giving.

This was hinted at in the Bhagavad Gîta, when Ṣrî K*ri*shṇa said to Arjuna:

"This, my Daivî Mâyâ consisting of the Guṇas, is difficult to go beyond. Only those that attain Me are able to cross this Mâyâ".

So the Jîva's that attain K*ri*shṇa can alone cross the ocean of Mâyâ and overstep the limits of the Guṇas. But when they do so, do they remain Jîvas, as we know them? The Gîtâ is silent on this. The Vishṇu Purâṇa answers that they become Para Ṣakti of Vishṇu, His essential powers. They become what Gopas and Gopîs become in Vrindâvana, when they attain Ṣrî K*ri*shṇa.

The God in His relation to His own Ṣakti is different from the God in His relation to Kshetrajña Ṣakti. The Lord, the Ruler (Îṣvara) throws aside all vestiges of lordliness (aiṣvarya or Îṣvaraness). He is no longer Nârâyaṇa, the universal or common resort of all men (Nara + ayana), meeting Nara, a fragment, an individual. He has not to rule, but he has now to love. The crown makes room for the lovely peacock's feather. The conch, the mace, the disc, the lotus, weapons of divine rule, are all replaced by the flute, that enchants and captivates. The Lord becomes the Lover. He meets *his* own Ṣaktis on terms of absolute equality.

"He who regards me as Îṣvara and himself a humble being does not conquer me by his devotion. It is my nature that I meet the Bhakta on his own ground of devotional attitude. 'My son', 'my friend', 'my husband' — he who brings such pure relations in his love towards me, who deems himself even greater than I am and looks upon me as his equal or even less than that, does surely conquer me by his love. The mother ties my hands and otherwise brings me up as an ordinary child. My playmates, in pure friendly love, get upon my shoulders. What art thou, they say, we are just as thou art. When my Bhakta as wife abuses me in offended love, oh! that captivates me immensely more than the prayers of the Vedas."

Chaitanya Charitâm*ri*ta.

The religion in which the Jîvas or Kshetrajñas meet their Lord, Ruler, Preserver, Îṣvara, in awe and reverence, the religion that binds the great and the small, in one word the religion of Aiṣvarya, Îṣvara-

hood or Lordliness gives way to the religion of Mâdhurya or sweetness. The God of to-day becomes the God of the future. Mâdhurya is the religion of the future.

The Kshetrajña or Jîva crosses the limits of Mâyâ in three different ways.

(1) Disgusted with life, disgusted with all the relativities of the world, disgusted even with action and service, void of all likes and dislikes, far above the reach of all temptations, even of Îṣvarahood, he contemplates on the absolute aspect of Îṣvara, on Nirguṇa Brahma, on the bare abstract aspect of Sat, Chit and Ânanda. He seeks for absolute peace, and he gets it in Brahma Sâyujya or Nirvâṇa Mukti. The wearied soul sleeps in self, not to arise again. Or he awakens to that self, making the not-self, a vast dream, a non-entity for him, an unreality.

(2). He looks upon himself as limited and therefore miserable, while Îṣvara is boundless and limitless, the embodiment of pure joy, all that is, was, or will be, the Creator, Preserver and Destroyer, and he wants love as free, as powerful, as limitless as Îṣvara Himself. This is his liberation or Mukti. This self-seeking devotion terminates in bringing the Jîvic (jaiva) ray to a likeness of the divine Sun (Sâlokya, Sârshṭi, Sâmîpya and Sârûpya) and lastly in the absorption of the ray in the sun itself (Îṣvara Sâyujya). Poor ray! it cares only for itself and when face to face with the great light, of which it is only a part, the ray loses itself.

(3). Lastly he does not think about himself. He offers himself up completely to the service of Îṣvara, not wanting anything for himself, not wanting even his own liberation, but wanting only the service of Îṣvara. This self-denying Nirguṇa Bhakti keeps the Jîva on in service ever and ever, and when the great light appears before the Jîva face to face, she becomes a power of that light, one with it yet separate. That power, that Ṣakti, now the Para Ṣakti of Îṣvara, the divine energy, is reflected back to the universe for its good, with all the intensity of her union with Îṣvara.

"Nirguṇa Bhakti Yoga is that in which the mind runs towards Bhagavân, even as the Gaṅgâ runs towards the sea, with a constant spontaneous flow. The Devoted spurn Sâlokya, Sârshṭi, Sâmîpya, Sârûpya and Sâyujya, even when offered to them, and they prefer to serve Bhagavân ever and ever. That is the ultimate Bhakti Yoga which enables one to cross the Mâyâ of three Guṇas and to become full of my essence."

Bhâgavata Purâṇa, 3—29.

"Krishṇa, though Bliss Himself, tastes, bliss through Hlâdinî, and to give bliss to the Bhaktas, Hlâdinî is the medium."

Chaitanya Charitâmṛita.

What is the absolute Brahman to a Bhakta, far less what is Brahma Sâyujya or Nirvâṇa Mukti to him?

The Brahma Saṁhitâ says: —

"That Brahman, which is without any relativity, which is limitless, which manifests itself in endless varieties, in millions of cosmic eggs, is but the outer glow of that primal Purusha Govinda."

Each solar system is a Brahmâṇḍa. There are many Brahmâṇḍa's. They are all ruled over by the Supreme Îṣvara, whose plane proper is called Vaikuṇṭha or the changeless plane. This plane is beyond the limits of Mâyâ. The three Guṇas have no access to that plane. The plane of Vaikuṇṭha consists of Ṣuddha Sattva, or Sattva pure and simple, not the Sattva of Mâyic (mâyika) plane. This is the plane where Îṣvara manifests Himself directly and where those who attain Mukti dwell. In a higher aspect of this plane, called Goloka, the Para Ṣakti's form a family circle with Îṣvara. Outside Vaikuṇṭha is the glow of Îṣvara only, abstract Sat, Chit and Ânanda, Nirguṇa Brahman. Those who attain that plane, if plane it may be called, know nothing of the beauty, the grandeur of Vaikuṇṭha and the indescribable sweetness of Goloka.

The Brahmâṇḍa Purâṇa says: —

"Beyond the limits of Tamas or Mâyâ are the planes of the Siddhas. There the Siddhas remain immersed in the bliss of Brahman. There also go the Daityas, killed by Hari."

Upon this, the Bhakti Rasâmṛita Sindhu says: — "How are we to understand that the same goal is assigned to the enemies of Îṣvara, as well as to those who are dear to Him? This is because, Brahman and Krishṇa bear the same relation one to the other as the light of the sun bears to the sun."

Says Chaitanya Charitâmṛita: "That which is called Advaita Brahman in the Upanishad is the glow of Krishṇa's body."

Again, "In Vaikuṇṭha, Îṣvara liberates Jîvas, by giving them Sâlokya, Sâmîpya, Sârshṭi and Sârûpya. Those who attain the Mukti of Brahma Sâyujya do not go there. They remain outside Vaikuṇṭha. Outside Vaikuṇṭha is a sphere of light, which is the light of Krishṇa's body, exeedingly brilliant. That is called Siddha Loka, which lies beyond the limits of Prakṛiti. That Loka is Chit itself, no transformation of Chit Ṣakti. Even so is the Sun's sphere a uniform mass of light outside, while inside there are treasures of untold detail."

Again: — "The Mukti known as Brahma Sâyujya is the punishment of those that are drawn away from Îṣvara. Mukti is not the reward

of Bhakti. Mukti is said to be of 5 kinds—Sâlokya, Sâmîpya, Sârûpya, Sârshṭi and Sâyujya. If the first four kinds be the means of doing service, the Bhakta may, though rarely, accept them. But he hates and fears even the mention of Sâyujya. He will much rather have hell than Sâyujya. Sâyujya or oneness is either with Brahman or with Îṣvara. Îṣvara Sâyujya is much more hateful than Brahma Sayujya."

Brahma Sâyuja or Nirvâṇa Mukti is tolerated as the Jîva that seeks it is far too wearied and far too elevated for any selfish desire of greatness. But Îṣvara Sâyujya can never be tolerated, as the Jîva only seeks his own grandeur on the highest plane.

"The desire to seek one's own Mukti is the highest ignorance"
Chaitanya Charitâmṛita.

"Even Nirvâṇa Mukti is a trifle to them, whose hearts are drawn by the desire to do service." Bhâgavata 5—14—43.

We do not care much for those that seek their own liberation. Theirs is the ideal religion, who live for service, and even when liberation and divine states are near at hand, spurn them for the sake of service and service alone. They give up every thing, even themselves, for the sake of Îṣvara. Propelled by single-minded devotion and love, they plunge into the ocean of Îṣvara, and raising their heads above, they find themselves to be His Ṣaktis, for the service of the universe, for the good of humanity. There have been such Ṣaktis in every universe from the very beginning. There is Lakshmî, who gives power, wealth and energy. There is Mahâmâyâ who binds Jîvas by the darkness of Avidyâ or liberates them by the light of Vidyâ. There is Sarasvatî, who gives the light of intelligence. There have been Para Ṣaktis of Îṣvara at all times and there will be. But the glory in each Kalpa is of them, who full of compassion ou the one hand and devotion on the other, break off the Jîvic (jaiva) limitation and embrace Îṣvara in love, every embrace showering forth light and love on all beings. They are ours, though they form the household of Îṣvara. Foremost amongst the Para Ṣaktis of our Kalpa stand the Gopas and the Gopîs of Vrindâvana.

The Gopas and Gopîs in Vrindâvana clung to Kṛishṇa in sweet love. They knew not the world outside. They knew not the envy, the jealousy, the pride, the egoism, the greed, the unrest, the disharmony that furiously raged beyond their forest home, setting man against man, and spreading misery and suffering in their train. They knew not the differences of life, the inequalities of Mâyâ. They knew not even their brothers, sisters, wives and husbands. For all of them knew only one, unto whom they offered all they could call their own. All thoughts of mine and thine were lost in the one idea of Ṣrî

Kṛishṇa. And as their thoughts were all centred in Kṛishṇa, they crossed the Mâyâ of three Guṇas. They became Ṣaktis of Kṛishṇa. They outlived the Jîvic (jaiva) limitation. But so soon as they became Ṣaktis of Kṛishṇa, they poured forth blessings on those they left behind and they are now sweetening the relations of man to God, and nourishing the inner life of devoted Bhaktas. They are the pioneers of the sweet religion of Love. The details of that religion are to be found in the Vrindâvana Lîlâ of Ṣrî Kṛishṇa and its commentary in the life and teachings of Chaitanya. Uddhava wished that he could be one of the creepers or herbs in Vrindâvana, that had been rendered sacred by the dust of Gopî's' feet (Bhâgavata X—46) and when Arjuna asked Kṛishṇa about the mysteries of Vrindâvana and of the Gopî's, He said they were unknown even to Brahma (Padma Purâṇa, Pâtâla Khaṇḍa, chapter 43).

The religion of the future is to become a Para Ṣakti of Iṣvara, and the God of the future is the lover of that Ṣakti.

PEACE BE TO ALL BEINGS.

The Bhagavad Gītā.

C. Jinarājadāsa.

Among all the Aryan peoples of East and West the Hindus alone have produced a great national religion, Hinduism, and a great world religion, Buddhism. Intensely religious from the beginning of their existence as a nation, for thousands of years ever since they have maintained a religious and philosophical activity that no other nation has shown. No wonder then if the literature of India treating of religion and philosophy should exceed in volume that of any other race. Vedas, Brāhmaṇas, Upaniṣhads, Sūtras, Purāṇas,—these are the divisions according to age of the enormous mass of Hindu sacred literature.

But among all these works of different epochs and of varying size, the Bhagavad Gītā holds a unique position. It consists of exactly seven hundred verses, divided into eighteen chapters; and yet this tiny volume is practically the Bible of the Hindus, for to all cultured Hindus of whatever sect or creed, its teachings on the deepest problems of heart and mind come with the divine sanction of God.

It has been translated from the Sanskrit into most of the vernaculars of India; it has been quoted for centuries in many a book; Hindu philosophers and scholars famous in history have written exhaustive commentaries upon it; and to swell the number of these commentaries, within recent times we have two new expositions of its philosophy, one by the late T. Subba Row in his "Lectures on the Bhagavad Gītā," and the other in the "Studies in the Bhagavad Gītā" by the "Dreamer." But these writers look upon the book with the eye of faith, and they stand within the charmed circle of Hindu tradition; and so I have thought it might be of use to consider the book and its teachings from the more independent stand-point of a student of Theosophy.

To us who study Theosophy, our interest in the scriptures of the world lies solely in the fact that here and there in them we find fragments of the divine truths of Theosophy, in some clearly, in others dimly;

and that a particular truth should or should not appear in a religion at a given epoch, or that we can trace its origin and development, has to us none but a historical importance. If therefore, in the analysis of the Bhagavad Gītā, we find ourselves at variance with Hindu traditions, none of its philosophy is thereby and necessarily invalidated. Our aim should be to come as near the truth as we may, and it matters little if in that attempt we run counter to accepted beliefs.

In the analysis of the Gītā we shall try to determine two things, first if we can glean any facts as to its authorship and date of composition, and secondly what are the leading doctrines in it.

First then as to its authorship. Hindu tradition attributes it to Vyāsa, the supposed author of the whole of the great Hindu epic, the Mahābhārata, in which the Gītā appears as an episode. But Vyāsa means only "editor" or "compiler.," and as the one and the same Vyāsa is said to have edited not only the Vedas but also the Purāṇas, which belong to an epoch some thousands of years later, Hindu tradition helps us little. Moreover an analysis of the epic shows at once by differences of style and by linguistic and other peculiarities, that it was composed at different times and by different hands;[1] and this is corroborated by what is said in the epic itself, which points to the fact that the present Mahābhārata is the third and enlarged edition of the epic nucleus, after many episodes had been added.[2]

We shall therefore probably never know the name of the author of the Gītā, but whoever he be, we see that he combined in himself the rare gifts of a poet, philosopher and mystic.

To determine the period in which the Gītā was composed, it is necessary to consider when first there appears in Hindu thought the idea of Avatāras or the human incarnations of the Deity. For Kṛishṇa is said to be the last avatāra of Viṣhṇu, and the Gītā is the dialogue between Viṣhṇu under the form of Kṛishṇa, and his friend Arjuna.

Now we have a fairly full account of the popular beliefs of the Hindu people in their books; the Buddhist books too describe these beliefs as they existed at the time of the Buddha. From an examination of these sources we find that in the sixth century B. C. no idea of

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[1] R. G. Bhandarkar, Journal of Bombay Branch R. A. S., vol. 10 p. 85, cited in Muir's "Metrical Translations from Sanskrit Writers", p. xxxv; A. A. Macdonell, "Sanskrit Literature", pp. 283 *et seq.* For the results of a careful analysis of the whole epic, see L. von Schroeder, "Indiens Literatur und Kultur".

[2] Ādi Parva, chap. I.

avatāras has yet appeared, in the sense of the incarnations of Vishṇu for the good of the world; in the Brāhmaṇas, sacred books that were composed for the most part not long before the rise of Buddhism, the stories of the avatāras appear as popular legends, but Vishṇu is not connected with them. Moreover in all the Buddhist narratives of this period the chief god popularly worshipped is Brahmā, which is fully corroborated by the fact that in the oldest stories of the Mahābhārata itself, which date from about this period, Brahmā is the chief deity. Vishṇu, who exists in the old Veda as one of the solar deities, is just mentioned in the Buddhist books, but as yet he has no prominent position in the popular mind.[1] Kṛishṇa does not appear at all in Buddhist writings among the gods of the people[2]. Also we find mention of no less than sixty-two leading philosophical theories that were current at the time of the Buddha,[3] but nothing to show that there were then known the doctrines of divine grace and salvation by devotion that are so characteristic of Vishṇu worship.

When little by little in the popular mind the avatāra idea arises, there is at first doubt as to which deity it is that so manifests himself. For instance in the Shatapatha Brāhmaṇa we have the stories of the Fish, Tortoise and Boar avatāras; in it the fish that saves Manu at the time of the deluge is simply a fish and not a god in that form,[4] whereas in the later Mahābhārata the fish, though not an avatāra of Vishṇu, is an avatāra of Brahmā.[5] In this Brāhmaṇa the tortoise is the god Prajāpati or Brahmā.[6] The boar in the Taittiriya Brāhmaṇa is Prajāpati,[7] though the Shatapatha giving the same legend says nothing as to a divine manifestation,[8] while the later Rāmāyaṇa makes the boar Brahmā.[9] The well-known story of Vishṇu, who as a dwarf takes three steps, appears even in the Veda, and is found in later books; though again curiously in the Taittiriya Saṁhitā the person who won the earth for the gods by stepping round it in three strides is not Vishṇu, but Indra in the form of a she-jackal.[10] Of course when we come to the

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[1] Rhys Davids, "Buddhist India", p. 236.

[2] Burnouf, "Introduction à l'histoire du Buddisme Indien"; p. 121, 2nd. ed.

[3] In the Brahmajāla Sutta.

[4] I. 8. I. 1. This and the following references to the Brāhmaṇas are cited by Macdonell in his article on Vedic Mythology, Journal of the R. A. S., 1895.

[5] Vana Parva, Mārkaṇḍeya Samāsyā.

[6] VII. 5. 15.

[7] I. i. 3, 5, ff.

[8] XIV. i. 2. 11.

[9] II. 110. Monier Williams. "Indian Wisdom", p. 330.

[10] VII. ii. 4.

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late Purāṇas, all these legends appear as the avatāras of Viṣhṇu only, though even then their number varies from nine to twenty-eight. [1]

From these facts the natural inference has been drawn that about the sixth century B. C., though the worship of Brahmā was flourishing, the worship of Viṣhṇu had hardly begun, and therefore that of Kṛiṣhṇa could not yet have existed.

By the time of the third century B.C., however, we find the cult of Kṛiṣhṇa already in existence and popular, alongside of the worship of Śhiva; this we know from the description of India that has come down to us from Megasthenes, a Greek ambassador who lived in the country between 311 and 302 B. C.; [2] we further know that in the second century B. C. in the time of the grammarian Patañjali, the worship of Kṛiṣhṇa was so popular that there were then dramatic representations of his life. [3]

It follows therefore that it must have been during the period that intervenes between the death of the Buddha in the fifth century B. C. and the first mention of Kṛiṣhṇa worship by Megasthenes towards the end of the fourth century B. C., that the great personality who is known by the name of Kṛiṣhṇa must have appeared.

Such a statement contradicts the Hindu tradition which declares that Kṛiṣhṇa died at the commencement of the Kali Yuga 5,006 years ago. Here certainly we have two statements that seem absolutely irreconcilable; and yet there is a theory, and one very attractive, that sheds some light on such a contradiction between scholarship and tradition. Kṛiṣhṇa in the Mahābhārata plays a great part in the civil war that took place between the Kauravas and the Pāṇḍavas. No one doubts that such a war did take place; and as we find some of the chiefs mentioned in quite early Sanskrit literature, it is quite likely that the leading events of the war go back to at least the tenth century B. C. [4]. It is not therefore denied that Kṛiṣhṇa, the astutest of politicians and councillors, as portrayed in the epic, did live at this remote period, but it has been suggested that there were *two* Kṛiṣhṇas, and that the Kṛiṣhṇa that has been deified is the later one that arose a few centuries before Christ, and that he has been confused with the earlier Kṛiṣhṇa of the epic. [5]

[1] Barth, "Religions of India", p. 171.

[2] *Ibid.* pp. 163, 168.

[3] Macdonell, *op. cit.* p. 414.

[4] Macdonell, *op. cit.* p. 285.

[5] Adolf Holtzmann, "Arjuna, a contribution to the reconstruction of the Mahābhārata", p. 61, cited by Muir, *op. cit.* p. xxiii. See also, Lassen, "Indische Altherthumskunde", vol. I. p. 488.

Strange as may appear this theory of two Kṛishṇas, it certainly is one that explains many difficulties, not the least of which is the difficulty of reconciling the character of Kṛishṇa as we find him in the epic with the conception of Kṛishṇa as the Divine Man. If this theory be true, curiously enough it would seem to have a parallel in Christianity also, if the persistent Jewish tradition of the Talmud that Jesus lived 100 B. C. be founded on fact; for then we should have a similar confusion between two personalities, between the Christ who lived a century B.C., and some Jewish reformer that appeared a hundred years after him.[1] Still, only the work of future scholars will show whether we may believe, with sufficient evidence, in such a theory or not.

Returning to the question of the date of the Gītā, we see that at any rate it cannot have existed as a dialogue between Kṛishṇa and Arjuna before the fifth century B. C., there being as yet no worship of Kṛishṇa. The question could be quickly solved if Patañjali, the founder of the Yoga system of philosophy, of which so much is said in the Gītā, be the same Patañjali who wrote the great commentary on Pāṇini's grammar during the second century B. C.;[2] the Gītā must have been then written long after this system of philosophy had become popular. Now Hindu tradition says that Patañjali the Yoga philosopher was also the great grammarian; and in this case the Gītā cannot have been composed before the second century B. C. But here again we do not know whether the two Patañjalis were not two distinct individuals fused into one by popular tradition[3]. Indeed Burnouf takes for granted that the philosopher lived before the time of Buddhism[4], whence it would follow that the grammarian of the second century is another individual.

The late K. T. Telang, a Hindu scholar of much critical acumen, after a careful examination of the Gītā, puts its date as certainly before the second century B. C., and perhaps going back even as far as the fifth,[5] and undoubtedly many of his arguments are striking and convincing. That the chief ideas of the book existed in the third century B. C. seems clear from evidence that comes to us independent of Brāhmanic traditions, for Nāgārjuna, the great Buddhist philosopher

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[1] G. R. S. Mead, "Did Jesus live 100 B. C.?" p. 423.
[2] Macdonell, *op. cit.* p. 431.
[3] Weber, "Sanskrit Literature", p. 238.
[4] Burnouf, "Introduction", p. 188.
[5] Sacred Books of the East, vol. VII. p. 19.

of the Mahāyāna school, who was born at the time of the Third Buddhist Council (242 B. C.) is said to have been the pupil of a Brāhman who was much influenced by the teachings of the sage Kṛishṇa, and there seems little doubt that we are dealing here with the Kṛishṇa of the Gītā. [1]

Yet on the other hand there are indications to show that there are parts of the book that are later than the second century B. C. For instance, in chapter 10 verse 33, Kṛishṇa says, "Among Compounds I am the Dvandva". Now the meaning of this to an educated Hindu is perfectly clear, for of the six classes of compounded words in Sanskrit grammar the Dvandva class is recognized as the chief in grammatical value. But this doctrine of the superiority of the Dvandva over the other compounds is first enunciated by the grammarian Patañjali, who lived in the second century B. C. [2] Indeed the earlier grammarian Pāṇini it seems denied this superiority. Patañjali who commented on Pāṇini accepted it and taught it in his Mahābhāṣhya. Now a good deal of time must have elapsed after Patañjali before the author of the Gītā could make Kṛishṇa say, "Among compounds I am the Dvandva", taking it for granted that his hearers would understand by it the superiority of the Dvandva over other compounds.

It will be apparent therefore from what has been said that the evidence is contradictory, showing that parts of the book cannot have been composed before the second century B. C., and that other parts probably were composed long before; and the easiest solution to this puzzling problem seems to be to admit that the Gītā originally existed in a smaller form which was expanded when it was embodied in the epic. Holtzmann even suggests that in the earlier epic there was a philosophical discussion before the commencement of the battle, on the immortality of the soul, but between Droṇa and Duryodhana, and not between Kṛishṇa and Arjuna. [3] The idea that the Gītā as we have it is the work of more than one hand would explain certain contradictions in the book, [4] and many repetitions of the same idea

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[1] Kern, "Manual of Buddhism", p. 122 gives references on this to A. Schiefner's works on Tibetan Buddhism.

[2] Pat. I. p. 392, cited in Speijer, "Sanskrit Syntax", p. 151, note.

[3] Muir, *op. cit.* p. xxii.

[4] IX. 29. "To me there is none hateful or dear". VII. 17. "For supremely dear am I to the wise man, and he is dear to me" Also XII. 14—20; XVI. 19; XVIII. 65.

V. 15. "The Lord receives neither the evil nor the good deed of any". IX. 24. "I am indeed the Enjoyer, as well as the Lord, of all sacrifices".

over and over again; the second half of the last chapter, for instance, is merely a rapid summing up in other words of what has gone before.

Another striking peculiarity is that Kṛishṇa in the book speaks from two stand-points: at times in speaking of the Universal Self, he speaks, like the philosophers of the Upaniṣhads, with a deep awe and reverence of "The Self, He, It, That, Puruṣha," and so on; and at other times he speaks directly in the first person as the Avatāra, the God,—"Such an one comes to Me." There is moreover, as many will have noticed, a certain inequality in the book, parts of which express a universal religion and are so lofty in their conception as to be unsurpassable; and yet there are other parts of the book, like those in chapter XVII. dealing with the Guṇas, that might be called almost trivial in contrast.

It seems therefore not unlikely that when the great epic was arranged in its final form, the Gītā when included in it underwent some change; it was probably at this period that the book was limited to exactly seven hundred verses—most likely, as has been suggested, to prevent further additions—and divided into eighteen chapters, to fall into line with the epic, which is divided into eighteen books, in which the battle lasts eighteen days, and eighteen armies are engaged. It is noteworthy too that the number of the Purāṇas is eighteen.

With reference to the date of the Gītā, it is but right to mention that a claim has been made that the book shows undoubted traces of Christian influence, and so must be post-Christian. This assertion once had the support of many Sanskrit scholars in the West, and there was much to be said in favour of it. We can trace in the history of Hindu thought the commencement in germ and the gradual development of all the leading doctrines of Hinduism and Buddhism. But the doctrine of the Gītā of grace and salvation by devotion, appears in the Hindu mind fully developed and without a precursor, with startling suddenness. Worship, reverence, and fear of the Gods exist in the oldest Hinduism, and Shraddhā, faith or trust in a god, we find personified as a goddess even as early as the Rig Veda, [1] and strange as it may seem it exists in Buddhism too; [2] but Bhakti,

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VI. 46. The devotee superior to men of knowledge. XII. 12. Concentration superior to knowledge. *Per contra*, VII. 18. The man of wisdom the highest, and IV. 38, Wisdom the supreme purifier.

[1] X. 151.

[2] Sutta Nipāta, verses 76, 181, 183, 336, 431, 719. Dhammapada, vv. 303, 333.

love of God, is different, and appears suddenly as a new gospel and means of salvation. Wherefore scholars seeing in the Gītā the many sayings of Kṛishṇa that so resemble verses in the New Testament, have claimed that the leading ideas of the Gītā are of non-Hindu origin and have been taken from Christianity.

But in the words of Max Müller: "It is strange that these scholars should not see that what is natural in one country is natural in another also. If fear, worship and reverence of the Supreme God could become devotion and love with Semite people, why not in India also?" [1] Barth, too, rejects the theory of borrowing, and says, "The book is Indian and Indian throughout." [2] Such learned Sanskrit scholars as Muir, [3] Monier Williams, [4] and Cowell [5] also see no reason why Hindu thought alone could not originate the new teachings; and even Weber, who desired so strongly to see Christian influence in the Gītā had to admit that it could not be proved; [6] and therefore we may be certain that the Gītā owes nothing to Christianity. In fact, again in the words of Max Müller, "Still, even if, chronologically, Christian influences were possible at the time when the poem was finished, there is no necessity for admitting them. I do not wonder at readers, unaccustomed to Oriental literature, being startled when they read in the Bhagavad Gītā IX. 29, 'They who worship me with devotion or love, they are in me, and I in them.' Such coincidences between the thoughts of the New Testament and the thoughts of Eastern sages will meet us again and again, because nature is after all the same in all countries and at all times." [7]

Perhaps indeed a seemingly stronger case for Buddhist influence on the Gītā could be made out, were one so minded, for many a verse of the Gītā seems very reminiscent of verses in the Sutta Nipāta and the Dhammapada, [8] and these two Buddhist works on morality, and

[1] "Natural Religion", Gifford Lectures, 1888, p. 97.

[2] Muir, *op. cit.* p. xli.

[3] *ibid.* p. xv *et seq.*

[4] "Indian Wisdom", pp. 153, 154.

[5] "The Aphorisms of Shāṇḍilya", p. viii.

[6] "Sanskrit Literature", p. 238.

[7] *Op. cit.* pp. 99, 100.

[8] Remarkable is the occurrence of the term "Kṣhetrajina" (Pāli, Khettajina), "the *Conqueror* of the Field", in Sutta Nipāta, Sabhiya Sutta, vv. 14, 15. Certain Brāhmans come to the Buddha and ask him to *define* it. In the Gītā, chap. XIII. we have Kṣhetrajña, "the *Knower* of the Field".

especially the former with its archaisms in language, are undoubtedly earlier than the Gītā. But in reality such an attempt would not show more than that Indian philosophers, reasoning as they do on lines very similar, have certain expressions and modes of thought and similes that arise in the mind of each, without there being any borrowing one from another.

From the foregoing remarks it will be seen that we may put the composition of the Gītā as we have it now at about the first century B. C. The evidence, it is true, is neither definite nor satisfactory; but the general tendency now-a-days is to put back the date of old Sanskrit writings, and we shall not be far wrong in claiming for the Gītā an antiquity that dates from before the commencement of the Christian era.

Here we must leave the further examination of this question hoping that future scholarship may be able to settle the matter more definitely, and explain the peculiar phenomenon of the sudden appearance in India and Palestine of ideas so remarkably similar.

In dealing with the Gītā as a book of philosophy, there are certain elements in the book that are of special interest to us all as students of Theosophy. Everyone who reads the book with some attention will have noticed how often the author insists that certain systems of Hindu philosophy, the Sāṅkhya and the Yoga, do not contradict each other. "Children, not the wise, speak of Sāṅkhya and Yoga as distinct. He who is rightly devoted to even one obtains the

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Of many verses in the Sutta Nipāta and the Dhammapada the following from the latter will serve for comparison.

"Let no one forget his duty for the sake of another's, however great; let a man, after he has discovered his own duty, be always attentive to his duty". v. 166. Cp. Gītā, III. 35.

"Self is the lord of self, who else should be the lord? With self subdued a man finds a lord such as few can find". v. 160.

"Rouse thyself by thyself, examine thyself by thyself; thus self-protected and attentive wilt thou live happily, O Bhikkhu" v. 379.

"For self is the lord of self, self is the refuge of the self; therefore curb thyself as the merchant curbs a noble horse." v. 380. Cp. Gītā, VI 5, 6.

Moreover, the Buddha declares that in a certain manner he teaches the value of action, though he also teaches at the same time the value of non-action. (Kern, "Manual of Buddhism", p. 71, gives the references in the Suttas). Cp. Gītā IV. 16, 17. The question as to the value of action, good or bad, seems to have been frequently discussed at the time of the Buddha, and in the Sāmaññophala Sutta (trs. by Rhys Davids," Dialogues of the Buddha"), we have the opinions of the then six chief philosophers.

fruits of both. That State which is reached by Sāṅkhyas is reached by Yogis also. He sees [rightly], who sees Sāṅkhya and Yoga as one". (V. 4, 5). In other places also much emphasis is laid on the harmony that exists between the doctrines of these two systems.

Now though many writers have pointed out the eminently psychological and mystical character of the book, no one, as far as I am aware, has laid adequate stress on the fact that the Gītā is an attempt to harmonize such important philosophical systems as existed in its day, and that it tries to find the common basis of them all. Had the book no other intrinsic merits, this peculiarly Theosophic stand-point alone would make it worthy of study by students of Theosophy. The doctrines of the Gītā are very largely eclectic, and the great influence it has had in India for nearly two thousand years is due just to this eclecticism. The Gītā must surely be the earliest instance in history of the study of religion and philosophy with the aim of finding the unity underlying them all. But how this truly Theosophic task was accomplished will only be clear after an examination of what were the leading philosophical theories that the Gītā tries to harmonize.

When the Gītā was composed, three important philosophies were much studied. There was the idealistic philosophy of the Upaniṣhads, which later becomes crystallized into the Vedānta system, and this may be said to be the ground-work of the book. There were also the Sāṅkhya and the Yoga systems. The author of the Gītā blends all these three, pointing out their harmony with the help of the new idea of Bhakti or loving devotion. It will be necessary therefore to consider, even though hastily, the chief doctrines of these three systems, to understand the Theosophic character of the book.

It would perhaps be wrong to talk of the Upaniṣhads as if they were the exponents of a definite scheme of philosophy, for they contain only the speculations and theories of earnest philosophers, and often the ideas of one contradict those of another; far rather should we regard them, as Max Müller has justly said, as "guesses at truth, frequently contradicting each other, yet all tending in one direction." [1]

Nevertheless they contain ideas common to all. By careful reasoning all come to the conclusion that all nature is the manifestation of the one Intelligence called Brahman; that man's Individual Soul, the Jīvātman, is in reality the Supreme Soul, the Paramātman, and that man's separated existence is temporary and lasting only till he shall rise above his limitations. Sometimes this Jīvātman was "the

[1] Hibbert Lectures, 1878, p. 317.

prāṇa, the breath; or something more subtle than the air, the ether being the ātman in nature. Or else the ātman was a small being, a homunculus, a puruṣha, which had its seat in the heart, where it was felt stirring, and from which it directed the animal spirits. Here it sat at its ease, for it was not larger than the thumb. It could even make itself still smaller, for it was felt making its way along the arteries, and could be distinctly seen in the small image, the pupil, which is reflected in the centre of the eye. A puruṣha, quite similar, appeared with dazzling effect in the orb of the sun, the heart and eye of the world. That was the ātman of nature, or rather it was the same ātman which manifested itself in the heart of man and the sun; an invisible opening at the top of the skull affording a passage for it to go from one dwelling place to another." [1]

Nor is there in the Upaniṣhads any definite theory as to the first cause of manifestation. Some declare that the primordial being, Prajāpati, tired of his solitude, willed to manifest, and separating himself into male and female produced all that exists. Others hold that the primordial being himself proceeds from a material substratum, and then he is Hiraṇyagarbha, the "Golden Embryo", or Nārāyaṇa, "whose abode is the deep". Another theory is that the primary matter extricates itself from chaos, and by its own energies becomes the cosmos, the asat becomes the sat, [2] without the direction or interposition of a personal agent.

In some of the Upaniṣhads we get a foreshadowing of the theory of Māyā, which makes all manifestation an illusion, the one reality being Brahman, who never changes. This idea gets developed little by little, and later in the Vedānta system as formulated by Shaṅkarāchārya, it becomes the prominent feature of the modern Vedānta.

Generally in the Upaniṣhads the first cause, the Absolute, is called Brahman, or by the pronoun That, and sometimes Īshvara, the Lord, the material cause, who however is not looked upon as a *personal* god; and the sages do not depart from this abstract notion of the first cause. In a late Upaniṣhad, however, the Shvetāshvatara, we find it personified as Rūdra, and with it expressions of love and devotion and awe as to a "personal god" — an idea quite foreign to the older philosophers.

The Sāṅkhya system, whose author is Kapila, on the other hand, is remarkable for the fact that it practically ignores the conception

[1] Barth, *op cit.* p. 72.
[2] *ibid.* p. 69.

of Deity. It attributes all manifestation to material causes, and may be called atheistic in that there is no need in its scheme for a supreme divine intelligence. It is true that to avoid the charge of atheism some of its adherents do admit an Īshvara, a theoretical Supreme Soul, "a personified Sum of existence", but Kapila declares that the existence of Īshvara is not proved. [1] According to the Sāṅkhya, Puruṣha and Prakṛiti, Soul and Matter, exist eternally. Prakṛiti by its own inherent energies and by modifications of its three Guṇas or ingredients, produces all manifestation; Puruṣha, the soul, producing nothing and never changing, merely contemplates these manifestations, giving itself up to an apparent but not real union with Prakṛiti to realise individual existence, to experience the pleasures and disgusts due to Prakṛiti; weary of this, the soul presently realises that it is radically distinct from Prakṛiti and so regains its original liberty. All individual souls are eternal and intrinsically equal, and each retains its individuality, remaining unchanged throughout its long experiences during many lives. The modifications of matter with which these souls temporarily unite vary greatly, and hence there are beings at different levels of intelligence.

The three Guṇas are not *qualities* of Prakṛiti (as in the Vedānta), but actual substances that make up Prakṛiti. From Prakṛiti as the original producer, seven other producers are evolved, Buddhi, Ahaṅkāra and the five Tanmātras; from the Tanmātras come the five gross elements, ākāsha, air, fire, water, earth, which are productions only; and Ahaṅkāra produces the five organs of sense, the internal organ of the mind, and the five organs of action. Puruṣha, eternal and unalterable, is neither produced, nor is it productive of anything.

Coming to the Yoga system, whose founder is Patañjali, we find that it admits the Sāṅkya scheme of cosmogenesis, but differs in that it is not atheistic, and does admit God. According to the Yoga, "God, Īshvara, the supreme ruler, is a soul or spirit distinct from other souls; unaffected by the ills with which they are beset; unconcerned with good or bad deeds or their consequences, or with fancies or passing thoughts. In him is the utmost omniscience. He is the instructor of the earliest beings that have a beginning; himself infinite, unlimited by time." [2]

Such in brief is a bare outline of the philosophical systems of

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[1] Aphorisms 92 and foll. Monier Williams, *op. cit.* p. 97.

[2] Colebrooke, "Essays on the Religion and Philosophy of the Hindus", Sāṅkhya, p. 159.

the Upaniṣhads, of the Sāṅkhya and of the Yoga. Now let us see what each had to say as to the realisation of the *summum bonum.*

As has been pointed out, all three systems are agreed as to what is the ultimate aim. It is to arrive at that supreme state of consciousness or existence, where the notion of individuality is merged in the realisation of the true nature of the Self. Now as long as the individual soul does not realise its real nature, it exists in the world of non-reality, and hence must submit itself to the working of the law of Karma, which measures out pleasure or pain as the result of action. After the death of the body the soul may spend millions of years in the worlds of bliss, like the gods, for good works done, or an equally long period in worlds of pain, for sins committed; but as soon as the Karma, good or bad, is exhausted, the soul is born again on earth and once more is bound upon the wheel of birth and death, with the inevitable concomitants of pleasure and pain. Obviously then, one thing and one thing only prevents the soul from arriving at the goal. It is Karma, the inexorable law of cause and effect.

For every thought, every act, sets in motion forces that must work themselves out on their generator, for good or for evil, and so long as man creates Karma, there cannot be liberation. But is it possible to escape this law? Yes, says Hindu philosophy, and by so doing only will there be salvation.

And to reach this goal the Upaniṣhads lay down many qualifications. Knowledge is the chief of them; but there must be restraint of desires: "When all desires that linger in his heart are driven forth, then mortal immortal becomes, here Brahman he verily wins. When every knot of heart is unloosened, then mortal immortal becomes. So far is the teaching." [1] Purity of life, restraint of the senses, and a calm mind are also necessary. "Not one who hath not ceased from evil doing, nor one with senses uncontrolled, not one whose mind is uncollected, nor one whose mind is not at peace, can gain that self by knowledge merely." [2] Profound meditation too must be practised, and it is said that "the wise should sink sense into mind; this sink in reason, sink in the Great Self reason, this in the Peace Self sink." [3] But at the same time the duties to wife and child and friend must be carefully performed, and the sacrifices to the gods must be carried out, as ordained by the scriptures. [4]

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[1] Kaṭha Upaniṣhad, (Mead and Chatterji's translation) II. vi. 15.

[2] *ibid.* II. ii. 24.

[3] *ibid.* I. iii. 13.

[4] Taittiriya Upaniṣhad, I. 9.

Thus in the Upaniṣhads in general the qualifications are many. "Truth only — says Rāthītar, who speaks the Truth himself. Ascetic practices — says Paurushishṭi, who ever lives himself this life. Study and teaching, verily — Nāka Maudgalya says," [1] but no one definite path is outlined as the one and the only.

The Sāṅkhya emphasised one side of this teaching. Not admitting a supreme divine intelligence, it does not teach man to strive for union with it; it declares that a man has but to realise that he is *not* the material world with all its fantasies evoked by Prakṛiti, and the goal is then reached. To do this a man must understand by careful analysis according to the Sāṅkhya method of investigation, how manifestation arises. He must also renounce action, dedicating himself with all his mental faculties to cognize what is the real and what the non-real. The way of Knowledge, says the Sāṅkhya, is the only way to salvation.

The Yoga system emphasised the other side of the same general teaching of the Upaniṣhads. As was pointed out, it does admit a divine eternal consciousness; and hence it declares with the Upaniṣhads that man must strive for union with that Īshvara. But the Yoga does not insist on knowledge, as does the Sāṅkhya, but on contemplation, and then it prescribes that this contemplation is to be practised according to a special method, necessitating regulation and suppression of breath, states of ecstasy, and special postures of the body and the development of abnormal faculties. The way of ecstatic Contemplation, says the Yoga, is the only way.

These then were the paths pointed out by the Hindu philosophies before the time of the Gītā; and now we shall be able to see clearly how the Gītā unites them all, and, in the light of the new doctrine of Bhakti, loving devotion to God, shows them as not different paths but one path. For the Gītā points out a new way in which man can step outside the working of the law of Karma; and in this path are two stages. Do every act, says Kṛiṣhṇa, without thought of reward, here or hereafter, and liberation will ensue; or better still, do each act as an offering to God, and salvation is sure. Knowledge alone will not suffice by itself; it must be sought for with Bhakti love of God. Renunciation is a means, but only if the actions are renounced as an offering to the Deity. Ecstatic contemplation and ascetic practices are useful to carry a man towards the goal, but he must have knowledge too. No duty must be renoun-

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[1] *ibid.* I. 9.

ced, but the weariness of action will disappear if each act is made a sacrifice. Pursuit of knowledge of divine things, ecstasy, all the virtues imaginable, strict fulfilment of duties, are all necessary for a man for liberation, but above all he must feel within himself the love of God, in whose name he will live and die. And thus the Gītā proclaims the one and the only way to be that of Sacrifice, for Sacrifice is the only act that makes no Karma, and hence the goal.

Not only with regard to the path does the Gītā show the common basis of the three systems of philosophy, but the same attempt is made for other teachings also. What the Upanishads and the Sāṅkhya and the Yoga say as to the relation between the Individual Soul and the Universal Soul, and what their theories are as to the origin of manifestation, have already been mentioned; and on examination it will be seen that the views of the Gītā on the same subjects have a good deal in common with all the three systems; and, as was pointed out, it is just this fact that makes the Gītā so interesting to the student of religions.

Equally noteworthy is the attitude of the Gītā to the Hindu scriptures, the Vedas, which were looked upon as direct revelations from the Deity. It is quite true that long before the Gītā was written there were Hindu philosophers bold enough to declare that the Vedas were "a tissue of nonsense" [1] and the attitude of the early Buddhists in denying any authority at all to the Veda was only an expression of this same sentiment that rebels against orthodoxy. With these the Gītā agrees, and rejecting the "flowery speech" of those that hold that the Vedas are sufficient for all purposes (II. 42), declares that for an "enlightened Brāhman" there is as little need to go to the sacred scriptures for the knowledge he seeks, as for a man to go to a tank for water when there is water on all sides (II. 46); and yet, in a spirit of conciliation, the Gītā says that these same Shāstras are to be the authority in deciding what ought or ought not to be done. (XVI. 24.)

But all these and many other interesting questions can hardly be discussed within the limits of a paper like this; and the subject must be left here, with the hope that some student will be sufficiently interested to follow out the line of study suggested.

Before concluding this essay, there remains only to consider the teachings of the Gītā in the light of Theosophy. A student of Theo-

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[1] Yāska's Nirukta, I. 15, 16. Barth, *op. cit.* p. 85.

sophy naturally cannot look upon a scripture of any religion from the standpoint of a sectarian, nor can he help contrasting its teachings with what he finds in Theosophy. If therefore any comments are made on the teachings of the Gītā, it is not done in a spirit of criticism; but it is because the fuller comprehension we now have of Theosophy shows all the more clearly in contrast that there is that in Theosophy not found in any Oriental religion or philosophy.

And the great difference would seem to lie in this, that we find in Theosophy a far nobler ideal of the spiritual life than what we see in either Hinduism or Buddhism. For in those religions the chief theme is always that man has but one supreme duty, which is to save his own soul. All their moral teaching, the efforts of heart and mind that they prescribe, are bent towards this same end.

One who approaches these religions after a study of Theosophy listens in vain to hear that note of universal sympathy and brotherhood that rings throughout the teachings of the profoundest of books that speak of the spiritual life, "The Light on the Path." Undoubtedly much stress is laid in the Gītā on the thought that we must see the One Life underlying all forms, and that we must look equally upon a saint, a lump of earth, or stone, or gold; but this is hardly the conception of Brotherhood that is the keynote of Theosophy. Hinduism indeed does proclaim man's divine nature, and Buddhism that there is liberty for all men; but in both there lacks the further truth that no man can attain to liberation by attending to himself alone.

Over and over again the Gītā insists that we must strictly fulfil every duty into which we are born, but it also warns us not to undertake any new duties lest salvation be delayed thereby. How different is this from what the "Light on the Path" teaches: Remember that the sin and the shame of the world are your sin and shame; for you are a part of it, your Karma is inextricably woven with the great Karma . . . try to lift a little the heavy Karma of the world: give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory."

In other ways also does the Theosophical ideal differ from that which we see in the Gītā. In the fundamental idea of the evolution of the soul, and that "its future is the future of a thing whose growth and splendour has no limit," we find in Theosophy a new hope for man that lightens a little the gloom of the misery and the pain of humanity. For though much of Hindu philosophy is profoundly true, yet the lack of just this one conception that the human soul evolves, makes one ever ask — If the Individual Soul, divine and immutable, is identical with the Universal Soul, why then all this evolution, and

the struggle and the pain that it involves? *That* is all Māyā, illusion a dream, an unreality, says the Gītā, and

> "'Tis nothing but a Magic Shadow-show,
> Play'd in a Box whose Candle is the Sun,
> Round which we Phantom Figures come and go." [1]

The answer is clear; but has not the answer that Theosophy gives us more of hope in it?

Indeed one cannot but think that we who study Theosophy now see far more clearly than did many of the philosophers of old what is the real ideal to which man is destined. And that ideal is not that man should be a saint nor a wise man, nor even that his highest happiness lies in his trying to merge his own conciousness in that of Divinity. Far rather does the Divine Wisdom show us that man's aim should be to perfect himself in all ways, that he may be a worker with God, and take his share in helping the humanity of which he is a part.

With this end in view he must have the keen intellect of the sage, and the pure and gentle heart of the saint, and the devotion of the lover; and if he would be more efficacious still in his help, he must develop within himself that other side of the human soul that sees in Divinity not only Power, Wisdom and Love, but also Infinite Beauty; and it is in declaring the necessity of this many-sided development that Theosophy holds out a grander ideal for man than any religion or philosophy, in East or West, has as yet done.

Thus, though there is in Theosophy much that is not to be found in the scriptures of the world's religions, yet so lofty is the philosophy of the Gītā, and so profoundly true are its teachings, that all who read the book will agree that everyone who studies and ponders over its deep philosophy must become wiser and more serene thereby, and we can therefore well concur in what Saṅjaya the seer in his enthusiastic devotion says of the book in its last verse, that "Wherever is Kṛishṇa, Lord of Devotion, and Pārtha the Archer, there in my opinion are fortune, victory, prosperity and eternal justice."

Milan, May 1904.

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[1] Gītā, XVIII. 61: "The Lord dwells in the hearts of all beings, O Arjuna, and by his māyā whirls them round, as though mounted on a machine."

Some Counsels of Saint Teresa.

J. M. I.

Turn, if you may, from battles never done,
Danger no refuge holds, and war no peace
For him who hears Love sing.

There is a type of soul who can find no rest or reality in the world of men and things around him; to whom the piling up of theories and arguments is a never-ending weariness bringing no kind of relief or sense of rightness: for whom in all things is a dreadful sameness.

Those who are in this dead middle region between the two worlds of ignorance and knowledge may have found themselves thinking that belief in the Real is a matter merely of careful theorising or authority. They can believe no authority and have neither the wit nor the conviction to theorise. These folk may perhaps find a cure for the joyless drifting inconstancy which overcomes the soul at this stage in such revelations of unspeculating certain faith in the Real—or God, or the Good, or the One or whatever name That which is behind may be called—as the attitude shown by Saint Teresa in her Life. Such wonderful faith as that of the Saint is indeed a revelation to us who have almost forgotten its possibility. It is the quietness of the lower nature through which wisdom comes.

The Life of Saint Teresa is one of those rare autobiographies which are without self-consciousness, without theory, without much conscious self-criticism. In it all events are described simply and truthfully exactly as they happened. The absence of comment and explanation is a remarkable thing in a book of this kind, for where a soul is consciously turning round to the Real, it is in great danger of being deeply interested in its own personality, for that personality constantly gets in the way. The poor soul so easily loses itself in the barren activity of the chattering mind which has so many criticisms and suggestions and admirations to express. So in most personal documents the facts become greatly distorted by afterthoughts and

explanations. They are apt to be forcibly fitted into some pet theory as to what they all meant. Or else the facts are marred and the book made gritty by an arid critical spirit constantly comparing deficiencies with some artificial, conscious ideal. Saint Teresa's greatness is indicated in her rare capacity for accepting her own limitations while at the same time being fully aware of them.

She indeed bewails that she has so little to offer up, but even that regret she suspects to be unnecessary. She has to admit that the facts have proved to her that it is not perfection of faculty but some wider, greater thing that God requires of her, for "God is no respecter of persons."

Her own doubts as to her unfitness for the heights to which she was raised in prayer, and her unworthiness of the visions which came to her, tormented her greatly for a long time, and, until she met the confessor who understood her, she got no help from outside in surmounting those doubts. She says:—"There were most holy persons in the place—in comparison with whom I was a mass of perdition—whom God did not lead by this way: they were at once filled with fear; they thought it all came through my sins." And they diligently and forcibly expressed their thoughts so that she suffered terribly, both from her own reasonable endeavours to doubt the reality of her widened consciousness and to put her visions down to Satan, as well as from the anxiety for her salvation unpleasantly manifested by every one around her.

In the Life however, there is no very great stress laid on all this. Her attention is fixed on describing, with lucid truthfulness, the course of the events of her inner life, the reality and intensity of which were quickly throwing into shadow all else.

About herself she says: — "I am a mass of imperfection — except in desire and in love." — a sufficiently large exception assuredly! Her desire to attain to union with God was infinite. "It is very necessary for us not to contract our desires. I am astonished at the great things done on this road by encouraging oneself to undertake great things. Humility must always go before, so that we may know that this strength can come out of no strength of our own. But it is necessary that we should understand what manner of humility this should be." Humility seems to be the reflection in the ordinary self of the knowledge that the spirit is all things and so nothing can be added to it, by the ordinary self least of all. This knowledge must bring forth a deep sense that the ordinary self is a dead limiting thing with no power of its own.

Urged on by that desire which is an expression of the knowledge

of the personality's own emptiness and nothingness, the Saint perfected the three 'abiding things', hope, faith and love, by prayer. Prayer, for her and those who belong to her type, is the only means. "Let the soul look to it again and again, for the love of our Lord, that Satan deceive it not by tempting it to give up prayer." — "To lose one's way is — so it seems to me — nothing else but the giving up of prayer."

She reiterates this again and again, and also gives an account of how she herself was tempted by 'false humility' to give up prayer. In this, as in everything else she says, she speaks from experience. False humility, which seems to be depression, she especially warns the aspirant against.

During the eighteen years of her trial, in spite of extreme physical suffering, and great aridities because of her inability to meditate, she held on until she was sure of her way, with a humility that expected nothing and with complete faith. Of all that time she says: —

"I sought for help, took great pains: but it must be that I did not understand how all is of little profit if we do not root out all confidence in ourselves and place it wholly in God. I wished to live but I saw clearly that I was not living but rather wrestling with the shadow of death: there was no one to give me life and I was not able to take it."

The first step must be an understanding of that which it is the nature of the soul to be and to follow: — to realise what is meant by the Cross. — "The great source of our deliverance.... is to begin with a resolution to walk in the way of the Cross from the very first." Until this is realised prayer can only be vocal, or a matter of blind well-meaning good resolutions. Resolution to know and love is all that can be expected of the soul before realisation comes. Prayer, at this stage, to one of the Saint's temperament must be a matter of extreme difficulty. She had not the gift of making reflections with the understanding or of using her imagination, so that she was left completely at the mercy of her own thoughts. "Though men may attain more quickly to the state of contemplation, if they persevere, by this way of inability to exert the intellect, yet is the process more laborious and painful, for if the will have nothing to occupy it, and if love have no present object to rest on the soul is without support and without employment, its isolation and dryness occasion great pain and the thoughts assail it most grievously. Persons in this condition must have greater purity of conscience than those who can make use of their understanding."

Reading must take the place of the lacking imagination and thought.

For eighteen years the Saint never dared begin her prayer without a book, which acted as "a companion and a shield whereon to receive the blows of many thoughts." It was a help to her to look on fields, water and flowers, and she used pictures and images also to quicken her love of that which they represented, for she was never able to visualise for herself. She advises the aspirant always to talk over matters without reticence whenever there is a chance of talking to the right people: and to form intimate friendships with those who are likeminded. In fact she advises one to make use of every help that comes on the way.

The Saint has great sympathy for those who distress themselves because they seem to make no progress. She knows so well the almost unbearable pain of the dark times. Nevertheless she will tolerate this distress. "We must not suppose that our Lord does not regard these things... He knoweth that these souls long to be always thinking of Him and loving Him. It is this resolution that he seeks in us; the other anxieties which we inflict upon ourselves serve to no other end than to disquiet the soul, -- which if it be unable to derive any profit in one hour will by them be disabled for four. No one should distress himself on account of aridities or because his thoughts are restless and distracted, neither should he be afflicted thereat if he would attain to liberty of spirit and not always be in trouble". For part of this 'liberty of spirit' when it is attained, is a certain complete indifference to one's own evolution and progress; so that any fretting over want of progress is necessarily a turning of the mind in a wrong direction. The soul must attend to his outward business and to attaining knowledge of his own character. He must not particularly disturb himself over what he may consider his lack of devotion, nor be greatly afflicted when he seems to be advancing not at all. All these anxieties about his own evolution must be based fundamentally on selfishness and a complete absence of the true humility which has no reason to expect anything. The soul must begin with a resolution to accept all things freely: in fact to will that that thing shall happen, which does happen. When he succeeds in doing that, he will already have attained that freedom from perturbation which is necessary before any real life can begin. That freedom is a vastly different thing from resignation and indifference—those shelters that fools build for their own imprisonment.

But Saint Teresa is too well aware of difficulties to be too intolerant. The deadness and want of enthusiasm and devotion may all be due to bodily ill-health, — the soul is a wretched prisoner to the body after all. A change of the times of prayer and a little sensible

recreation may put everything all right. Brother Ass — as St. Francis called his body — may be responsible for a great deal. Even Plato had to warn his disciples not to mistake swimmings of the head for philosophy. In these times of dulness attend to the body and compel it to go as reason thinks fit; but on no account should the soul be dragged. If sanity and growth be valued the inclinations must not be forced into prisons built by some arid ideal. Nor must it be thought that the soul is lost because it is perverse. The soul that can be forced in the way the mind thinks the right way, is only demonstrating its own sleep and feebleness, not, as it appears to be doing to the deluded consciousness, showing wonderful progress.

Over and over again the Saint insists on the folly of trying, by taking thought, to build that which must be left to grow as God wills. That grows in its own time, according to the idea which created it in the beginning, not according to what the mind of man thinks desirable and correct and ideal.

The desires and imagination working in memory are shadows of the real desire and the imagination that is looking upwards; but they are poor twisted things and only good for the world of shadows where they have their birth. They can only bring forth more and deeper shadows and prisons. — "It is of great moment not to raise our spirit ourselves if our Lord does not raise it for us: and if he does there can be no mistaking it."

It is through perfect faith that the raising of the spirit will come. The soul must think of the Idea — of God — more often than he breathes, and remember always that all strength and goodness and beauty can only come from God and not from the "I". By this way he stands to gain much or lose all, for when his faith is illuminated by knowledge, love must be strong enough, for the gap is bridged by love.

Detachment will come when the spirit is raised, but it may be growing in the mean time as the result of the love which is awakening. The negative process of developing indifference, non-attachment and the like effects as things in themselves, the Saint looks upon as wasted labour for people like herself, — a sweeping and garnishing the chamber for the original devil to return to bringing seven worse than himself. To attempt to meditate by stilling the mind and making forms none of the means, she thinks can only be done by those who have already made great progress. — "It is making the soul to walk in the air, for it has nothing to rest on, it is a little failure in humility in that the soul desires to rise of itself before our Lord raises it — seeking to be Mary before it has laboured with Martha. If our Lord

will have a soul to be Mary even on the first day, there is nothing to be afraid of, but we must not be self-invited guests. There are some whom God leads at once by the highest way, these think that others might advance in the same manner, — but these people will remain dry as a stick." The mind is stilled only when God suspends it and to attempt to still the mind by means of the mind or ordinary self is to produce deadness and stupidity, to aim at an effect instead of a cause, and thereby to produce an artificial thing.

From her restless thoughts she suffered greatly in prayer. She knew of no cure for this war on the soul carried on by the memory and imagination. After years of weariness the only remedy she found was to make no more account of the mind than of a madman. When the other faculties are raised above it, do what it will, it cannot drag them in its train. It was a great relief to her to discover that 'this lunatic', the mind, and the imagination wandering in memories, are quite different from the understanding. She asked a learned man if that were really so, and when he assured her that it was so, she reflects how much trouble a little capacity for learning would have saved her, and how valuable learned men really were. As a rule she had little respect for the learned who were without prayer and practical experience.

Sometimes she would find that the restless mind was stilled at the same time that she was raised above it, but then it did not much matter whether it were stilled or not. Until the consciousness was so raised she had to endure the fretting of the mind as well as she could, and attend to her affairs in spite of it.

Of itself the soul can never rise. "Let the will quietly and wisely understand that it is not by dint of labour on our part that we can converse to any good purpose with God." The very struggle to attain the higher state obviously brings about the very disturbance and intensification of the I and not I, which makes that higher consciousness—which is a quietness, a freedom—impossible. To rise above the ordinary self, the personal will must be abandoned. That will may work for its own destruction and prepare for its own sacrifice, but the acceptation of that ancient sacrifice comes from a higher will.

This higher will I have spoken of as God, for that is the word which Saint Teresa uses for that which urged her on all through her life.—The Companion, seen in vision, is the Son of the Virgin, not "God", although they are the same.

Most of us begin our lives with flickering aspirations, the lambent beginnings of life,—and the whole of our lives is a slow darkening and quenching of these poor dim fires. But there are a few whose

early dimness grows all their lives to brightness until the soul rises like a flame to meet its source. And such a one was Saint Teresa. For her there could be no dying—no turning away, for from the beginning of her life she knew that nothing in all the world could ever fulfil her longings for life. Her spirit knew that Reality to which all changing desires ever turn. It had beheld the Beauty that shines through shifting forms, attracting and drawing the soul to itself through her age—long pilgrimage. And for those whose spirit has been awakened in its own place there is no longer any rest in the world. The soul must attain to the life in the transcendental world. If such a soul "will not die to the world voluntarily, that very world will kill it." He does not turn from life and brightness and reality into the shadow world of hopes and imaginings. He has to turn from emptiness and futility and despair and weariness when he comes to the deep realisation that nothing in all the manifest universe can affect the dreadful stillness and loneliness of the spirit of man. As a light reflected on driving mists or hurrying water remains in its place unmoved, so the spirit of man remains unaffected by the march of events. The laws which govern his being are not in the abyss into which he is looking, his own people are not there. He must turn round, but he will never turn round until he knows how lonely and unmoved he is. If that loneliness be all he knows, his love may not be strong enough to bridge the gap. But like St. Teresa he may turn and find the gap already bridged by his blind love. Then like the Gods who pass over the rainbow bridge out of the burning ruins of the world he will pass into the glorious liberty of the Sons of God.

This paper obviously deals with only a very small part of the Life of Saint Teresa. I have not touched at all upon her work in the world or her relations with the people around her. The four degrees of prayer I must leave to those who have experienced them. Her visions might be dealt with by some visionary who at the same time was well read in modern psychology and spiritistic phenomena.—I do not think I have even mentioned them. To the Saint a large number of them—all in fact, below a certain degree—were more or less by the way, and not in themselves much valued.

But all these aspects of the life of the Saint and many others besides would each need an essay to itself: and no essay could ever be so luminous and minute as the Saint's own writings about these things: because, she wrote not as we Scribes and Pharisees, but as one having authority.

Kitāb Tasaoef.

D. van Hinloopen Labberton.

De Kitab Tasaoef naar Ghazzáli, volgens de Pégon-uitgave van G. F. Grashuis (Leiden 1874), uit het Soendaneesch vertaald, en van eene inleiding, eene schematische inhoudsopgave, aanteekeningen en een aanhangsel voorzien.

I. Inleiding.

De vertaling van den zoogenaamden "Kitab Tasaoef" moge worden voorafgegaan door een enkel woordje tot inleiding. Het Soendaneesche handschrift dat deze vertaling in de pen gaf werd door den bekenden Indischen taalkenner Mr. Grashuis aan het licht gebracht, die er een exemplaar — "langs eerlijken weg" — van wist machtig te worden. Met ettelijke aanteekeningen verrijkt werd er door Mr. Grashuis eene uitgave van bezorgd in zoogenaamd pegon, dat wil zeggen de inheemsche taal met Arabisch letterschrift. In de Soenda-landen, het Westelijk deel van Java, bestaat ook een eigen letterschrift dat nagenoeg gelijk is aan het Javaansche en evenals dit laatste van Arischen oorsprong is.

Naar luid der overlevering werd het door Adji Såkå bij zijne komst op Java uit Indië meegebracht en aan de inwoners van dit land geschonken bij de intrede van een nieuwen tijdkring, die met zijne komst aanvangt. Deze tijdrekening die 72 jaren later begint dan de Christelijke aera is op Java nog steeds in gebruik: de Mohammedaansche die met de Hedjrah aanvangt heeft ze niet kunnen verdringen, in hoever dit aan de Europeesche zal gelukken, moet nog blijken.

Het voornaamste bolwerk voor de oude Arische gedachte is intusschen eigenlijk (dat wil zeggen het middengedeelte er van) Java met zijn rijke litteratuur, voortgevloeid uit een hoog standpunt van Arische cultuur, met zijn Wajang poerwa aan de Mahabharata (Bråtå Joedå) en Ramayana (Sri Råmå) cyclussen gewijd.

In West-Java, de zoogenaamde Soenda-landen, daarentegen heeft de cultuur een tijdlang stilgestaan. De oude litteratuur is er slechts in fragmentarische dongeng [2] (verhalen) en pantoen's (epische liederen) overgeleverd, terwijl het Arische letterschrift in Bantam geheel en in

de Preanger gedeeltelijk moest wijken voor de Arabische karakters, die de Islamiseering op den voet volgden, maar die in Midden- en Oost-Java, dat op kleine uitzonderingen na mede geheel geïslamiseerd werd, niet in staat waren de plaats van de inheemsche schriftteekens in te nemen. Toch beginnen ook daar de Arabische letters voor godsdienstige geschriften veld te winnen, vooral ook onder den invloed van het Kor-an reciet dat hand over hand toeneemt, en waarbij de dorpskinderen gedrild worden in het hardop lezen van den Kor-an in het Arabisch van het begin tot het einde, waarin zij met hun leergierigheid en ijver en geheel gemis aan andere leerstof binnen verrassend korten tijd slagen.

Naast de beide genoemde letterschriften wordt natuurlijk ook het Europeesche langzamerhand van algemeene bekendheid.

De Islam werd op Java gebracht op 12 Rabioe'lawal (= Moeloed, de geboortemaand van Mohammad) in het jaar 822 van de Hedjrah, overeenkomende met 8 April 1419 A. D., door den Arabier Maulana Malik Ibrahim te Grĕsik (Soerabaja) gevestigd.

De Islam, zooals zij hier op Java gepredikt werd, was overwegend mystiek, zoodat zij zich gereedelijk aansloot bij de oude Arische gedachten.

Zouden wij de leering dezer Wali-oellah's (de eerste verkondigers) willen etiketteeren, dan zouden wij ze pantheïstisch moeten noemen. Van algemeene bekendheid hier te lande en volkomen duidelijk zijn in dit opzicht Kor-an spreuken als:

Mantollabil maula birahi nafsihi, faqadollah dolālam baied = Wie den Heer zoekt en Hem niet zoekt in zijn eigen ziel, zal ten zeerste dwalen.

Anáhnoe okroboe min hablil waried = Ik ben dichter bij U dan de slagader aan uw hals.

In het Arabisch:

مَنْ طَلَابَلْ مَوْلَا بِغَيْرِ نَفْسِحِى
فَقَدْ ضلَلَا ضَلَالً بَعِدَ
أَنَّحْنُ عَقْرَ بُو مِنْ حبْلِلْ وَرِيدْ

Van hooge waarde is verder de gedachte:

Wa' linsannoe siri, wa ana siroehoe = "'s Menschen bewustzijn is Zijn bewustzijn."

Deze spreuk wordt als formule gebruikt om door gestadige herhaling het gevoel van naastenliefde, verdraagzaamheid en mededoogen op te wekken en te verhoogen.

De leeringen van den hoogstaanden Mysticus en Philosoof Ghazzáli (Gadjali) vonden hier op Java dan ook gereeden weerklank: enkele van deze resonnaties zijn in het onderhavige Soendaneesche geschriftje neergelegd. [1])

De denkbeelden daarin vervat zijn onder de bevolking van algemeene bekendheid, en door mondelinge overlevering gekend en geliefd, al weet men zeer goed dat 't slechts aan de enkelen nog gegeven is het Pad te kunnen en te willen betreden. Handschriften zijn in de lëmboer's (kampong's, gehuchten) zeer zeldzaam en die er zijn, beduimd en zwart geroet, worden met eerbied op een veilig verholen plekje bewaard "om te zorgen dat de kinderen er niet aan komen". Komt er iemand die ze weet te lezen — geenszins altijd de eigenaar — dan verzamelen zich kennissen en buren in of voor het voorgalerijtje van het op palen ± 1 M. boven den grond gebouwde huis, waar men met gekruiste beenen (de Boeddha-houding, "sila" genaamd) zich op den vloer om een staande lamp neerzet.

De piëteit, waarmede godsdienstige geschriften behandeld worden, is treffend. De Kor-an zal men niet aanraken zonder vooraf de ritueele wassching (woedloe) verricht te hebben, en het boek wordt niet getransporteerd (bij voorbeeld door kinderen die naar de reciet-les, 't "ngadji" gaan) zonder in een doek te zijn gewikkeld.

De godsdienst is eene zaak die "geleefd" wordt op Java. En waarlijk de Islam is er niet, zooals men vaak verkeerdelijk meent, van buiten maar opgeplakt, doch zij heeft houvast in de zielen. En dat komt doordat zij geenszins als de karikatuur wordt opgevat die Westersche schrijvers er veelal van maken, doch omdat zij voor het volk werkelijk een *godsdienst* is, dat wil zeggen een dienst van het goede en schoone en edele. Als zoodanig heeft de Islam gepakt en daarop heeft zich voor de minder begrijpende, uiterlijk houvast noodig hebbende menigte de ritueele godsdienst, de sareat (op Java: sarengat) vastgezet, die met groote symbolische en esoterische kracht de godsdienstige idee doet beklijven, en helaas (ook op Java) maar al te veel als surrogaat voor het innerlijk bestanddeel de "haqeqat" (waarheid) in de plaats treedt. In haar gevolg voert zij natuurlijk sectarisme, dweepzucht en geloofshaat mee, die aan de godsdienstige idee vreemd zijn, doch die door de moeilijkheden welke de verbreiding dezer idee in de eerste tijden van hare prediking door Mohammad ondervond, al aanstonds in belangrijke mate met dezen vorm van godsdienst zijn samengegroeid.

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[1] Zie omtrent Ghazzáli T. J. de Boer: Geschichte der Philosophie im Islam, blz. 138.

Onze gemeenzame Westersche opvatting van den Islam als ecclesia militans draagt er niet weinig toe bij deze opvatting ook onder de Mohammadaansche volken zelf te accentueeren, vooral waar niet-Mohammadanen hem overheerschen en Christelijke zending die maar al te veel schermt met "leugenprofeten", waar het niet-Christelijke verkondigers van geestelijke waarheden en Goddelijke gedachten geldt, het sectarisme prikkelt.

De Islam zelf daarentegen erkent en beroept zich steeds op alle profeten en verkondigers van Gods woord en de Goede wet, de Mohammadanen begrijpen beter dan vele Christenen dat de Meesters van wijsheid en goedheid onmogelijk *tegenover* elkaar kunnen staan doch eendrachtig samenwerken, en het is eene heerlijke en loonende taak voor ons Theosofen in Indië om de gedachte te verbreiden en te manifesteeren dat de leerlingen en volgers van *alle* Godsgezanten en Profeten Hun verheven voorbeeld hebben te volgen om de goddelijke Wet te verwezenlijken in de wereld.

De verder voortgeschreden zielen die ook onder de volgers van den Islam in den loop der tijden eene belichaming vonden, hebben er genoegzaam op gewezen dat de verschillende profeten slechts zijn als brandglazen die dienen om hunne volgers helderder voor te lichten door een enkelen bundel zonlicht voor hen te convergeeren. Laten wij de gedachte propageeren dat al die bundels ofschoon wellicht verschillend van tint of intensiteit toch alle afkomstig zijn van één zelfde Zon en dat de verschillen zullen wegvallen, wanneer wij het hooge standpunt bereiken, waarop de éénmaking (tòhid) ons ten slotte brengt, en Gods licht zelf ons verlichten zal.

Laten wij op deze wijze humanitaire, altruïstische en antisectarische begrippen aan Mohammadanen, Christenen en Heidenen in dezen Archipel brengen.

Laten wij er vooral den nadruk op leggen — iets waarvan de talrijke denkende en bespiegelende Inlanders reeds thans overtuigd zijn — dat de *verschillen* slechts door het uiterlijke worden veroorzaakt slechts "lahir" zijn, door de eindigheid en beperking van het onwezenlijke veroorzaakt, terwijl het innerlijke (bathin) voor ons allen hetzelfde is.

Ook de ontwikkelde Mohammadaan is er van overtuigd dat de ritueele plichten en gebruiken (sareat) slechts uiterlijkheden, slechts hulpmiddelen zijn waarachter de werkelijkheid (haqeqat) zich verbergt.

Vandaar dat de Kor-an voorschrijft dat wie, het innerlijk leven zoekende, hoog genoeg is gevorderd, de sareat nalaat.

Zij die het innerlijke zoeken antwoorden dan ook aan de bekrompenen, die in de trouwe opvolging van de sareat en daarin alleen

het hoogere meenen te vinden en eerstgenoemden verwijtend vragen, waarom zij niet trouw vijfmaal daags de çalat (ritueele prosternatie) waarnemen: "Waartoe zou ik slechts vijfmaal daags aan God denken waar elke ademtocht Hem is gewijd?"

Om het in een beeld uit te drukken: de uiterlijke godsdienst is als een schip dat noodig is om door den Oceaan des levens zonder vrees voor verdrinken de Parel van het bestaan te gaan zoeken, maar zoo gij de plaats genaderd zijt waar die Parel in uw bereik zal komen en dan nog aan het schip u vastklampt en niet onderdrukt in de wateren, zult gij de Parel niet kunnen bereiken.

De zinspreuk onzer Vereeniging zou ik dan ook in het Soendaneesch willen uitdrukken door: "Haqeqat ngoengkoelan sareat." (De Waarheid gaat de Godsdienstige Wet te boven).

Ghazzáli was een van de groote zielen die als regulateurs optreden om de goede richting te wijzen. Reeds hij wees er eeuwen geleden op dat de "Sabiloellah", de heilige krijg Gods slechts in uiterlijken zin een strijd tegen anderen beteekent, doch dat deze in werkelijkheid *in den mensch zelf* moet uitgestreden worden, dat de heilige krijg die is van de ikheid tegen de stof en de menschelijke hartstochten, waarin de overwinning de Vrede en de Éénwording (tohid) beteekent.

Nu nog iets om tot het uiterlijke terug te keeren omtrent den naam van het werkje dat behandeld wordt.

"Tasaoef" of het Arabische "taçawwoef" is taalkundig de infinitief van den V^{en} vorm van den stam çoêf, en heeft als zoodanig de beteekenis van: het zich gedragen als çoêfi (evenzoo gevormd zijn: "takkaboer, tawadldloe^{r}, tafakkoer). Voor dit çoêfi als aanwijzing van Mohammadaansche mystici werd eene afleiding voorgesteld door Dozy van een Perzisch woord dat "wol" beteekent, en zulks naar het "wollig opperkleed" dat çoefi's zouden dragen.

Deze afleiding kan mij geenszins bevredigen. Waar het woord "theosophia" in de 3e eeuw van de Christelijke jaartelling door Ammonius Saccas en zijne leerlingen in Alexandrië en elders in zwang kwam en zooals bekend de theosofie grooten invloed op het christelijk denken dier eeuwen heeft uitgeoefend (men denke aan Origenes en Clemens Alexandrinus) ligt het voor de hand naar dezen invloed ook bij de ontwikkeling van den nieuweren Arabischen godsdienstvorm te zoeken.

Etymologisch is tegen eene afleiding van çoefi uit theosophos geen bedenking: van taalkundige zijde werd reeds als veronderstelling geopperd gymnosophos = een naaktlooper, een (vooral Indisch) asceet.

Voor ter zake kundigen zou het eene loonende studie kunnen zijn in de aangeduide richting naar de wording van de mystiek in den Islam te zoeken. Zooals bekend, wordt zij veelal geacht van uit Perzië daarin te zijn opgenomen en wel op een vrij laat stadium. Mevrouw A. Besant deelt echter mede in haar werkje over den Islam [1]) dat reeds Ali, Mohammad's schoonzoon, met zijne veertig eedgenooten eene mystieke vereeniging hebben gevormd. Deze laatste aanwijzing schijnt zeer aannemelijk, daar een groote wereldgodsdienst wel niet zonder een sterke theosofische basis gesticht wordt. De Kor-an zelf is trouwens ook een rijke bron voor mystieke exegese.

En nu ten slotte de vertaling zelf. In deze mocht de zin niet aan de woorden worden opgeofferd, doch behoorde naar het mij voorkwam de eerste in goed Hollandsch te worden uitgedrukt. De vertaling is dan ook zeer vrij, maar, zoo ik de verzekering van een bevoegd deskundige [2]) gelooven mag, ook juist. Trouwens de vertaling werd niet vastgesteld dan na bespreking en overleg met enkele Soendaneesche vrienden, wier glossen hier en daar in noten zijn vastgelegd. De rubriceering en indeeling in kapittels komt in den oorspronkelijken tekst niet voor, maar werd ter wille van den Westerschen lezer dienstig geacht en is hier daarom ingevoerd, terwijl ook een daarmede overeenstemmende inhoudsopgave aan de vertaling is toegevoegd.

Naast het Soendaneesche werkje dat met zijne vele "eta, nja eta" alle kenmerken draagt voor mondelinge voordracht te zijn bedoeld, dan wel uit den mond van den voordrager te zijn opgeteekend, publiceer ik eene opgave welke op Java is overgeleverd en die op eenigszins andere wijze dezelfde leering bevat als de "Kitab Tasaoef".

De Javasche tekst die met eene eenvoudige opsomming volstaat, waaraan nog eenige wenken omtrent wijzen van tåpå (yoga) waren toegevoegd werd, volgens het manuscript waarvan mij door den Javaanschen eigenaar welwillend afschrift werd verleend, overgeleverd van een der eerste verkondigers van den Islam op Java zelf.

Onder het derde volk van Java, de Madoereezen, is zonder eenigen twijfel dezelfde leering te vinden, wellicht zou een onzer Theosofische vrienden die thans in hun gebied werkzaam is de daar bestaande traditie wel eens willen ontdekken.

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[1] The religious Problem in India (drie Adyar-lezingen).

[2] Dr. Ph. S. van Ronkel te Batavia die zoo welwillend was de bewerking door te zien en mij met verschillende inlichtingen verplichtte.

II. Inhoud van den kitab.

Blz.

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AANROEP.

Bij God, mijn toevlucht tegen den gesteenigden duivel.
In den naam van God, goedertieren en barmhartig.
En van Hem vragen wij hulp.

EERSTE AFDEELING.

HET LICHAAM EN ZIJN LEDEMATEN.

I. INLEIDING.

Hoort, gij allen die volwassen zijt [1]) en uw welzijn in 't eeuwige leven beoogt. Zoo gij dit naar behooren vervult, dan behoort gij nu uw lichaam en zijn zeven ledematen wel te bewaken. Doet dan niet het kwade dat afgekeurd wordt door den hoogverhevenen God.

Zoo dient gij wel te bewaken uwe oogen, uwe ooren, uw tong, uw maag, uwe geslachtsdeelen, uwe handen en uwe voeten.

Want de gehenna [2]) heeft zeven poorten, en er is niemand die een dezer heeft te doorschrijden, dan hij die het kwade gedaan heeft met deze zeven lichaamsdeelen.

2. UITEENZETTING.

I. HET OOG.

a. Wezen des oogs.

De oogen nu zijn u door den Hoogverhevene geschonken, opdat gij de leiding des gezichts zoudet hebben in de duisternisse van land en zee, waar ook gij u moogt bevinden; en opdat gij met behulp daarvan zoudt kunnen tot stand brengen wat gij verlangt; en opdat gij met uwe oogen al het schoone zoudt kunnen aanschouwen, en de wonderen des hemels en van de aarde.

[1] Letterlijk: die de fysische en psychische gesteldheid hebt om met wettelijke voorschriften belast te worden.

[2] Letterlijk: de hel gehenna.

Dat al wat gij ziet, door u moge gezien worden als een teeken van Gods wezen en zijne eigenschappen!

b. Bewaking des oogs.

De bewaking des oogs nu is vierledig.

Vooreerst. Hoedt u wel het te wijden aan wat u verboden is, zooals het aanzien van vreemde vrouwen.

Tweedens. Gebruikt het niet tot aanschouwing van het jeugdig schoon eens jonkmans tot opwekking uwer lusten.

Ten derde. Bezigt het niet tot een minachtenden blik op wien ook, die op den weg des Heeren is. [1])

Ten vierde. Ziet niet naar de gebreken van uwen godvruchtigen [1]) medemensch.

II. HET GEHOOR.

a. Wezen des gehoors.

De ooren zijn aan u gesteld, opdat gij er mee zoudt hooren naar wie de beginselen des geloofs, de kennis der plichten of de leering. en der mystiek [2]) voordraagt.

b. Bewaking des gehoors.

De bewaking des gehoors omvat vijf zaken.

Eerstens. Wacht u voor het aanhooren van ketterij die strijdt met de Goddelijke waarheid en door de Goddelijke wet wordt afgekeurd.

Tweedens. Hoort niet naar achterklap; en meent niet dat slechts zondigt in dezen wie achterklap spreekt: ook wie er naar luistert is even schuldig.

Ten derde. Luistert niet naar vuile praatjes, die u hiernamaals niet tot gewin zijn.

Ten vierde. Luistert niet naar dwaas gebeuzel.

Ten vijfde. Luistert niet naar wie de slechtheden van uwen medemensch bespreekt.

III. DE TONG.

a. Wezen der tong.

Wat de *tong* betreft, die is door den Allerhoogste ons gegeven om zijn lof te uiten en om alle dienaren van het Goddelijke den weg tot God te wijzen en tot Zijn rijk. En voorts diene de tong u om op te

---

[1] Islâm is "het zich overgeven" aan het Goddelijke.

[2] "Tasaoef" wordt weergegeven door mystiek: de inhoud dezer mystiek is echter wel niets anders dan de beoefening der wijsheid Gods (=Theosophia).

wekken tot het goede en af te houden van het kwade, en voorts om daarmede de wenschen uws harten te openbaren, zij 't dan dat deze op de aarde of op 't hiernamaals betrekking hebben.

b. Bewaking der tong.

De bewaking van de tong omvat acht zaken.

Eerstens. Wacht u ze tot leugen te bezigen. Liegt niet, zij 't ook gekscherenderwijs, want wie zich aanwent te liegen uit de grap, zal daardoor tot werkelijken leugen worden geleid. Vandaar het woord van Imam Ghazzáli zaliger: "De leugen is de moeder van alle groote zonden."

Tweedens. Gebruikt uwe tong niet tot woordbreuk; wat gij beloofd hebt moet gij houden, tenzij gij daartoe niet bij machte mocht zijn.

Ten derde. Gebruikt uwe tong niet tot achterklap. Achterklap wil zeggen iets achter iemands rug vertellen, wat, zoo hij 't hoorde, hem onaangenaam zou zijn; 't zij dan dat ge zijn lichaam gispt, of zijn werk, of zijn geloof, dan wel zijne woning, zijn vee of iets anders wat hij 't zijne kan noemen.

Dat alles is achterklap en gij begaat daardoor 'n ongerechtigheid. Zij 't ook dat wat gij zeidet de waarheid was, zoo blijft 't nochtans achterklap.

Ten vierde. Viert uw tong niet den vrijen teugel. Dat wil zeggen gij moogt noch eens anders woorden gispen, noch discussiëeren tot zelfverheffing, noch bedrog plegen.

Zoo moet gij niet twisten over de leerstukken en daarbij zelfs teksten aanhalen om uwe wederpartij te beschamen, noch ook vlam vatten op wat uw makker zegt.

Want al de hierboven genoemde zaken geven aan anderen hartzeer. Anderen voor den mal houden, anderen beschimpen of zich zelf loven, dat alles wordt verboden door de wet des Profeten, over wien God zich moge neigen en wien hij vrede geve.

Ten vijfde. Gebruikt uw tong niet om u mooi voor te doen en tot eigen lof.

Ten zesde. Leent niet uw tong tot 't uitspreken van eene vervloeking; dat wil zeggen bekladt niet de werken des Allerhoogsten, en beschimpt niet het door den Verhevene geschapene. Weest er van overtuigd dat het daarbij hetzelfde is wat gij gispt of bekladt, 't zij menschen of dieren, steenen of hout, vuur of water of wat ook, 't is gansch hetzelfde of 't een aan God onderworpene of een goddelooze geldt. Gij hebt u daarmede niet in te laten, immers wordt in Gods Woord (de Kor-an) gezegd: "Op den ongeloovige en op den leugenaar rust Gods vloek."

Maar 't is best dat de menschen er zich van onthouden om wat ook te vloeken.

Ten zevende. Misbruikt uw tong niet om kwaad af te bidden over eenig schepsel. Al wordt gij ook verdrukt dan nog moogt gij geen kwaad wenschen voor uwen onderdrukker.

Geeft liever de werken des boozen over in de hand des Heeren.

Ten achtste. Gebruikt uwe tong niet tot spel, dat wil zeggen om met anderen een loopje te nemen, noch tot zottepraat, noch tot praatjes om iemand in 't ootje te nemen, want dat alles is verboden door den profeet, over wien God zich moge neigen en wien hij vrede geve.

IV. DE MAAG.

Wat verder uw maag betreft, hoedt u er voor voedsel te gebruiken dat onrein is, of waarvan de zuiverheid niet vaststaat.

Gebruikt slechts geoorloofd voedsel.

Geoorloofd zijn herten en vee en dergelijke die door de jacht in de bosschen zijn verkregen, en verder voedzame boschproducten, als: eetbare plantendeelen en kruiden.

Voorts wat verkregen wordt voor goud en dergelijke zaken die gedolven worden uit de aarde, of als erfgoed, of door den handel, of door land- of tuinbouw, of door aalmoezen en gastmalen of als geschenk en dergelijke. Onrein voor u, als varken of hond en kreng, is al wat verkregen is door diefstal en roof of door woeker, en verder arak en alcoholica en dergelijke zaken die onrein zijn. Zaken waarvan de zuiverheid niet vaststaat, dat zijn zulke waarvan gij de herkomst niet weet, en waaromtrent gij niet kunt beslissen of zij wel tot de geoorloofde behooren.

V. DE GESLACHTSDEELEN.

Wat de geslachtsdeelen betreft, zorgt er voor ze tot niets te gebruiken wat door de Goddelijke wet verboden wordt.

Zooals Gods Woord zegt:

Bewaakt uwe geslachtsdeelen; slechts de gemeenschap met uwe eerste of verdere vrouwen wordt door de wet niet afgekeurd.

VI. DE HANDEN.

Wat uwe beide handen betreft, hoedt u wel ze uit te steken naar uwen godvruchtigen medemensch, en wacht u er voor daarmede iets verbodens aan te nemen. Hoedt u daarmede iets van het door God

geschapene leed te doen, of u te vergrijpen aan wat u door uwen medemensch werd toevertrouwd.

Wacht u ook iets neer te schrijven wat u niet geoorloofd zou zijn te zeggen, want de uitingen van hand of tong staan gelijk.

VII. DE VOETEN.

Wat uwe voeten betreft, bezigt ze niet om te gaan naar den ongerechtigen mensch of den ongerechtigen vorst. Tenzij gij werkelijk gedwongen waart [1]) of het noodzakelijk mocht zijn ter wille van den godsdienst, is dit verboden en slecht.

TWEEDE AFDEELING.

DE INBORST EN HARE GEBREKEN.

I. INLEIDING.

En bedenkt dit wel, o mijne vrienden die het eeuwige leven begeert, dat de boosheid des harten inderdaad bestaat uit een slechte inborst en alle slechte hoedanigheden. De boosheid des harten kan zijn van velerlei aard. Een tiental [2]) zaken echter zijn door wijlen Iman Ghazzáli genoemd in zijn werk: "De veertig beginselen des geloofs."

Ten eerste. De gulzigheid, de zucht om veel voedsel tot zich te nemen.

Ten tweede. Praatzucht.

Ten derde. Toorn.

Ten vierde. Afgunst.

Ten vijfde. Gierigheid en hebzucht.

Ten zesde. Eerzucht.

Ten zevende. Wereldsgezindheid.

Ten achtste. Zelfverheffing.

[*Ten negende.* Eigenwaan.

Ten tiende. Huichelarij.]

En nu past het allen volwassenen, die het eeuwige leven begeeren om hun hart te reinigen van alle slechte eigenschappen en neigingen.

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[1] Dlaroeret is erger dan hadjat, ongeveer: nooddwang en excuus.

[2] In den tekst worden hier evenwel slechts acht fouten opgesomd. Het werk is dus in geschonden toestand tot ons gekomen. Blijkens het volgende zijn hier uitgevallen: "oedjoeb" = eigenwaan en ten tiende: "rija = huichelarij, schijnheiligheid. Deze zijn in de vertaling tusschen [ ] ingevoegd.

2. UITEENZETTING.

I GULZIGHEID.

Gulzigheid wil zeggen dat men genot in 't eten zoekt, en zich zat wil eten, meer dan voegzaam is. Dat wordt afgekeurd door de wet. De Profeet, over wien God zich moge neigen en wien hij vrede geve, zeide reeds: "Hij staat het meest in Gods gunst die sober leeft en ijverig mediteert." Wie hoe langer hoe meer wil eten zal hoe langer hoe meer drinken en zal hoe langer hoe meer slapen.

II. PRAATZUCHT.

Praatzucht wil zeggen lust tot het houden van nietsnutte praatjes. Het is slechts goed om uw woorden te doen strekken tot offerande, of bij voorbeeld om twistenden te verzoenen of te scheiden. Zoo zegt de Profeet, over wien God zich moge neigen en wien hij vrede geve: "Laat al wie gelooft in God en aan den laatsten dag slechts goede woorden spreken. Laat wie niets goeds kan spreken liever zwijgen".

III. TOORN.

Ook de toorn wordt door de wet gegispt. Zooals de Profeet zegt: over wien God zich moge neigen en wien hij vrede geve: "De toorn is inderdaad uit den booze. En daar de booze uit het vuur ontstaat, moet hij met water worden gebluscht. Daarom zoo er toorn rijst in uw hart, haast u dan de wasschingen [1] te verrichten".

IV. AFGUNST.

De afgunst is de grootste aller menschelijke slechtheden. Ze wordt door de wet verboden. Zoo zeide dan ook wijlen Imam Ghazzáli: "Weet het wel, wiens hart vol afgunst is, die is onrein". De afgunst omvat ook dat gij leedvermaak hebt, of dat het onheil van een ander u verheugt.

Het is niet verboden zich zoo gelukkig te wenschen als zijn medemensch, mits men niet verlangt dat hij zijn genoegen zal derven. En ook mag het u verheugen zoo een boosaardig verdrukker zijn genoegen verliest, daar zoodoende ook zijn verdrukking verdwijnt.

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[1] Woedloe of kleine reiniging is eene ritueele wassching met zuiver water waarbij de gedachte op het rein worden moet worden geconcentreerd (niat). Het water is uit den aard der zaken een hulpmiddel voor wie de geestelijke reiniging niet zonder dat volbrengen kan.

V. GIERIGHEID EN HEBZUCHT.

Gierigheid en hebzucht worden door de wet zeer afgekeurd, want vooral deze zijn het die u hiernamaals ongelukkig maken. Want Gods woord luidt: "Meen niet dat deugdzaam is die gierig is met Gods gaven; hij is voorzeker zeer slecht, en straks op den laatsten dag zal wat hij bijeengeschraapt heeft hem aan zijn hals worden gehangen." Als in de wet goederen of schatten worden geloofd, dan zijn het die welke voor gedachtenismalen worden gebruikt, of voor den pelgrimstocht en in 't algemeen ten bate van het Pad.

Bezittingen die door de wet worden afgekeurd, dat zijn die welke gebruikt worden voor het kwade of om de lusten bot te vieren.

VI. EERZUCHT.

Ook eerzucht, de zucht naar roem, wordt door de wet afgekeurd. Want Gods woord zegt: "Het koninkrijk der Hemelen is door Mij geschapen voor hen die niet gezocht hebben naar grootheid en roem in deze wereld, en voor hen die hunne medemenschen op aarde niet ongelukkig hebben gemaakt. De hemel is voor de Godvreezenden".

En zoo zeide wijlen Imam Ghazzáli: "De zucht naar beroemdheid, dat wil zeggen om door velen gekend te worden, wordt door de wet afgekeurd, behalve voor hen die door den Heer verhoogd worden, omdat zij de Godsdienstige gevoelens over de aarde verbreiden."

VII. WERELDSGEZINDHEID.

Ook de wereldsgezindheid wordt afgekeurd door de wet. Want gehechtheid aan het aardsche is de oorzaak van alle slechte eigenschappen die 's menschen ongeluk veroorzaken. De gehechtheid aan het aardsche bestaat in een levenswandel die niets nut voor het leven na den dood. De gehechtheid aan het hoogere leven blijkt uit een levenswandel op aarde die na den dood tot nut is.

VIII. ZELFVERHEFFING OF LAATDUNKENDHEID.

Zelfverheffing of laatdunkendheid is eene ernstige kwaal en een groot kwaad in de diepten van het hart, en wordt door de wet afgekeurd. De zelfverheffing bestaat hierin, dat men, zich zelf beschouwende, meent veel grooter, hooger en verhevener te zijn dan anderen. Anderen ziet men als veel lager en minder. Die trots kan blijken door middel van de tong, doordat men zich voor beter dan zijn mede-

mensch uitgeeft. Ook blijkt het uit het feit waar men zich neerzet, zoo men gaat zitten op eene hoogere plaats dan waarop men recht heeft, terwijl men de anderen voor zich laat hurken. Evenzeer door vooraan te willen zitten terwijl er velen achter u zijn. Evenzeer blijkt het bij 't spreken met uwe makkers zoo ge steeds gelijk wilt hebben en nooit eens toegeven en doen wat anderen zeggen.

IX. EIGENWAAN OF ZELFINGENOMENHEID.

Eigenwaan of zelfingenomenheid wil zeggen u zelf en wat gij het uwe kunt noemen bewonderen; de wet keurt dit af daar het den godsdienstigen levenswandel [1]) verwoest. Die zelfingenomenheid is niets dan trots, die echter binnen het hart besloten blijft en niet naar buiten zichtbaar is. Daartoe behoort ook het hooggaan op 't bezit van verheven wijsheid of volmaaktheden, waarbij men vergeet dat die volmaaktheden niet de uwe, doch Godes zijn, terwijl gij niet vreest dat God ze van u zal nemen. Slechts zoo ge doordrongen zijt van het besef dat het goede wat gij hebt u van Godswege geschonken is en in vreeze zijt dat het van u genomen mocht worden, dan is het geen zelfverheffing. Het streven naar zelfvolmaking is een genoegen in God en geen kwaad.

X. SCHIJNHEILIGHEID.

Schijnheiligheid, het willen schijnen wat men niet is en jacht maken op menschenlof, die alleen Gode toekomt is volgens gemeen gevoelen der wijzen verboden en wordt door de wet verboden. Dit kwaad bestaat hierin dat men Godvruchtig is of goede werken doet, met het doel om door de menschen goed en ijverig in 't goede geacht te worden, dan wel om door de menschen verhoogd of geliefd te worden.

Al het hierboven genoemde is zeer verkeerd en een groote zonde.

DERDE AFDEELING.

DE INBORST EN HARE DEUGDEN.

I. INLEIDING.

Weet wel, o mijne broeders die de eeuwige gelukzaligheid beoogt,

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[1] Ibadah, of de godsdienst hier op aarde, bestaat voor de volgers van den Serengat uit: 1^0 inachtneming van alle verplichtingen, 2^0 herdenkingen, berouw over zonden en zonder ophouden daarvoor vergeving vragen, 3^0 den naasten wel doen.

dat de godsdienst des harten, dat wil zeggen het aankweeken van een reine inborst en van lofwaardige eigenschappen, zooals door wijlen Imam Ghazzáli gezegd wordt, bestaat uit tien zaken.

Ten eerste. Berouw.
Ten tweede. Godvreezendheid.
Ten derde. Trouwheid.
Ten vierde. Berusting.
Ten vijfde. De erkenning der liefde Gods.
Ten zesde. Waarachtigheid.
Ten zevende. De overgave.
Ten achtste. Opgaan in het Goddelijke.
Ten negende. Welgevallen in de gerechtigheid Gods.
Ten tiende. Het heengaan van deze aarde gedenken.

2. UITEENZETTING.

I. BEROUW.

Dit is het begin van den weg die naar 't Goddelijke leidt. Weet wel dat ieders plicht is zich te berouwen over wat men verkeerds heeft gedaan. Zoo luidt eene overlevering des Profeten over wien God zich moge neigen en wien hij vrede geve, en alle wijzen denken hierover eenstemmig.

Volgens de wet bestaat dit berouw uit drie [1]) zaken:

Allereerst. Het kwade nalaten.

Tweedens. Spijt hebben over het bedrijven daarvan.

Ten derde. Zich innerlijk voornemen niet weder tot dat kwaad te vervallen; zoolang men zondigt tegen de menschen, bijvoorbeeld zijn naaste te kort doet, vermeerdert men zijn slecht karma.

Ten vierde. Het gedane kwaad zooveel mogelijk herstellen, bijvoorbeeld hetgeen men een ander te kort deed of ontnam, aan dezen terug geven of zijne goedwilligheid inroepen. Is de rechtmatige bezitter er niet meer, of kan men zijn verblijfplaats niet meer ontdekken, of is hij overleden, dan doe men het terugkeeren tot zijne erven. Zijn ook deze er niet meer dan doe men het goed strekken tot een offermaal aan behoeftigen of armen. Vermeerdert voorts uw verdiensten en doet ijverig goede werken en berouwt u tegenover God, opdat gij zoo mogelijk het bedreven kwaad goed gemaakt moogt hebben op den oordeelsdag.

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[1]) Maar er worden er vier opgesomd. Zie noot op blz 137.

II. GODVREEZENDHEID.

Godvreezendheid. De vreeze [1] des Heeren brengt u nader tot het Goddelijke en omvat vier voorrechten.

Om te beginnen geeft ze den mensch leiding, en

Tweedens doet ze hem de genade deelachtig worden. Zoo zeide de Profeet, over wien God zich moge neigen en wien hij vrede geve: "Goddelijke leiding en genade zijn het bestendig deel van hem die leeft in de vreeze des Heeren."

Ten derde. Goddelijke kennis (= theosophia), zooals de Heilige Schrift leert: "Zoo waarlijk de dienaren Gods die eerbiedig opzien tot den Heere zullen zijner wijsheid deelachtig zijn."

Ten vierde. Hooge vreugde. Zoo luidt het woord des Heeren: "De Heer heeft Zijne vreugde aan wie vreugde (gelukzaligheid) hebben, dat zijn zij die in eerbied opzien naar den Allerhoogste."

III. VROOMHEID.

Op een hoogeren trap weer staat de kenner van vroomheid, wat wil zeggen staan voor Gods aangezicht, omdat men ver is van de wereld en daarom dicht bij het hiernamaals: men wordt dan geliefd door den Heer en als gevolg daarvan door alle schepselen.

IV. BERUSTING.

Berusting is eene loffelijke eigenschap die in Gods woord herhaaldelijk als de slotsom van vele goede eigenschappen, zoo voor deze wereld als voor 't hiernamaals, wordt genoemd. Die berusting of ongeschokte gemoedsrust wil zeggen toeneiging en afkeer overwonnen te hebben, en zijne woorden in toom te hebben, zoodat aan de tong niets ontsnapt wat niet nuttig is voor het hiernamaals.

Aan alle volwassenen is opgelegd om rustig volhardend te zijn in het uitvoeren van Goddelijken drang; en rustig voort te gaan met af te staan van het kwade; evenzoo behooren allen hun evenwichtige gemoedsrust te bewaren in ongeluk en ziekte.

Nog hooger staat men door rustig volhardend te doen niet slechts wat verplicht doch ook wat aanbevolen is, en rustig zich te

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[1] Het Soendasche woord "sijĕum" hier weergegeven door "vrees" behoort te worden opgevat in den zin van "eerbied hebben" "respect hebben" voor. Niet in dien van "bang zijn." Het Javaansche mĕdi, adjrih, en 't Soendaneesche sijĕum worden niet als karaktergebreken, maar als deugden beschouwd in den zin van "eerbied voor gezag"

onthouden van te doen niet slechts wat verboden doch ook wat slechts afkeurenswaardig is. Evenzoo is het aanbevelenswaard om kwaad niet met kwaad te vergelden. Zeer groot zal het loon zijn van wie zoo handelt.

V. DE ERKENNING VAN DE LIEFDE GODS.

De erkenning der liefde Gods en het daardoor met blijdschap aanvaarden van wat u is toebedeeld, staat weder veel hooger dan de berusting.

Deze erkenning bestaat uit drie deelen.

Om te beginnen moet gij er u mede vereenzelvigen dat al wat u geschonken is, Gods gave is en van niemand anders. Al schijnt het ook van een ander of van u zelven afkomstig zoo behoort het in waarheid toch Gode. Bedenkt dit wel, bij al wat gij doet.

Ten tweede: het wezen der zaak. Dit beteekent dat gij wat God u zond, in dank en eerbied moet ontvangen, terwijl gij u aan Gods wil onderwerpt.

Ten derde: de daaruit voortvloeiende handeling. Dat wil zeggen, dat zoo gij u in Gods welbehagen verheugt, gij dit ook moet toepassen op al wat u Gods toorn zou kunnen doen beloopen, zooals de zeven lichaamsdeelen die hierboven werden genoemd. Deze alle zult gij gebruiken om Gods wil te doen, dat wil zeggen om uw godsdienst te leven. Want het vervullen van godsdienstige plichten maakt u aangenaam bij God, die van slechte handeling een afkeer heeft.

VI. WAARACHTIGHEID.

Waarachtigheid is een hoogst lofwaardige eigenschap: zonder deze is alle godsdienstige handeling [1] geheel waardeloos. De beteekenis van waarachtigheid, kan gekend worden uit het gezegde van Ibrahim ibn Adham [2]: "Waarachtigheid wil zeggen het doel voor het doel te nemen: er zijn er ook die Gods wil volbrengen, maar haken naar den hemel of vreezen voor de hel." Zoo zegt de roejam: »Handelen met waarachtigheid wil zeggen den plicht te doen terwille van den plicht, afstand te doen van de vruchten van de handeling en geene vergelding

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[1] Deze godsdienstige handeling bestaat hier op aarde uit: 1°. Niet te verzuimen wat verplicht is; 2° zijne zonden overdenken, er berouw over hebben en om vergiffenis vragen; 3° zijn naasten weldoen.

[2] Dit is de bekende vorst van Beleh van wien de Maleische verhalen, vooral in den Boestânoessalâṭîna, vol zijn.

te beoogen noch hier, noch hiernamaals." Deze handeling met slechts Gods wil als doel is het oogmerk van hen die verlicht zijn. [1]

VII. OVERGAVE.

De overgave wil zeggen zoo vast zijn in het geloof dat dit niet in het geringste geschokt kan worden door welvaart noch gebrek. De overgave wil zeggen, dat men al zijne handelingen, al zijne bekommernissen op den Heer werpt in volheid des geloofs en zijn hart naar niets anders dan het Goddelijke doet afdwalen. Weet echter wel dat dit geenszins zeggen wil, dat de mensch handeling mag nalaten, of geneesmiddelen zou moeten verwerpen. De handeling toch van iemand die zich heeft overgegeven, is vierderlei:

Ten eerste. Het goede aannemen dat men nog niet heeft.
Ten tweede. Het goede behouden dat men heeft.
Ten derde. Het gebrek afweren dat men nog niet heeft.
Ten vierde. Het gebrek afweren dat men reeds ondervindt.

VIII. OPGAAN IN HET GODDELIJKE.

Opgaan in het Goddelijke is een zeer verheven staat, die leidt tot de kennis Gods. Dit opgaan wil zeggen dat het hart zich afkeert van al wat genoegens uitmaakt voor de lagere natuur. De begeerte gaat uit naar al wat aangenaam is. Zoo zeide de Profeet over wien God zich moge neigen en wien hij vrede geve.

Drie zaken zaken zijn er op uwe aarde, waarin ik behagen schep.

Ten eerste. Al wat wel ruikt.

Ten tweede. Eene echtgenoote die onderdanig is aan haren man, aan den Profeet en aan God.

Ten derde. Aan God denken in de çalat. [2]

Weet wel dat zij die kennis Gods bezitten slechts naar het Goddelijke haken in al wat zij mochten begeeren. Want, zoo zegt het hart der verlichten, inderdaad is al wat is Goddelijk in zijn oorsprong. En inderdaad God lief te hebben wil zeggen zijne schepselen te beminnen en zijne werken. Want iets lief hebben buiten God, komt toch voort uit liefde tot God. Zoo wordt in den Profeet, over wien God zich moge neigen en wien hij vrede wil geven, zijn Zender bemind, want deze bemint hem.

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[1] Arifin wil zeggen: die kennis (Gods) bezitten "Djělma arifin" wordt het best gedekt door "occultist".

[2] Çalat de 5 maal daagsche prosternatie en nederwerping voor God.

Zoo bemint men den Profeet wederom in zijne discipelen, en alsdus kan deze vergelijking door uzelven worden voortgezet: wat gij ook bemint, het is iets Goddelijks.

De liefde die men geeft is in twee groepen te verdeelen.

Ten eerste. Verplicht.

Dat is de liefde tot God die leidt tot een godsdienstigen levenswandel en tot het aflaten van het kwade, en die Zijne wet en raadsbesluiten aangenaam maakt voor uw aangezicht.

Ten tweede. Verdienstelijk.

Dat is de liefde tot God die leidt tot het vervullen niet slechts van wat verplicht, doch ook van wat slechts aanbevelenswaardig is en tot het aflaten van wat wellicht verkeerd is. De kenmerken waaruit blijkt dat men God lief heeft zijn velerlei.

Zoo kan dit blijken uit het feit dat men geheel bereid is om te sterven en geen vrees of afkeer heeft tegen den dood. Ten slotte blijkt ze hieruit dat men zijn hart geheel van het aardsche heeft afgewend.

IX. WELGEVALLEN IN DE GERECHTIGHEID GODS.

Het zich verheugen in de gerechtigheid Gods is eene schoone hoedanigheid voor elk denkend wezen. Het beteekent dat men vreugde heeft aan al wat God aan u doet geschieden, en nooit zijn wil zoekt te weerstreven. Zoo zegt wijlen Sjech Aboe Ali da faïk: "Staat er niet geschreven dat deze verheugenis zoo ver moet gaan dat men nimmer smart gevoelt over onheil dat u overkomt, doch dat men zelfs niet mort over Zijn raadsbesluit."

Weet echter wel dat wie zich verheugt in Gods werken daarom nog geen welbehagen moet hebben in het verkeerde, noch in het zich verzetten tegen Gods wil.[1] Dienaangaande moet men tweeërlei gezichtspunten onderscheiden.

Ten eerste. Het bestaan van het kwade en van goddeloosheid is zeker uit Gods almacht — Zijn wil zij geprezen — en objectief beschouwd mag men het bestaan daarvan niet gispen.

Ten tweede. Subjectief beschouwd zijn het kwaad en de goddeloosheid *onze* eigenschappen, en in deze mag men geen behagen scheppen, want God eischt van ons niet dat wij het kwade doen.

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[1] Koefoer = "ongeloovig zijn", de eigenschap van hen, die Gods wil weerstreven, het tegenovergestelde alzoo van islām = zij die zich aan den Goddelijken wil onderwerpen. Men kan wel — ook volgens de zienswijze der Mohammadanen — uiterlijk de leer van Mohammad volgen zonder Islām te zijn en omgekeerd beperkt Islām zich niet tot zijne volgers. Elk waarlijk Godsdienstige of oprecht Theosoof is stellig *Islām* en geen *Kafir*.

X. HET HEENGAAN VAN DEZE AARDE GEDENKEN.

Het heengaan van deze aarde gedenken is eene lofwaardige eigenschap. Zoo zegt Gods woord:

"Weet wel dat gij inderdaad een afkeer hebt van doodgaan, en toch zult gij daaraan niet ontkomen. Zoo zeide de Profeet, over wien God zich moge neigen en wien hij vrede geve: "Gedenkt te sterven herinnert u vaak den dood die u de genoegens der wereld doet derven"; want inderdaad gedenkt niemand den dood: zelfs als het leven slechts duisternis biedt zoekt men het te behouden, en als het leven vol en open voor den mensch ligt dan bedenkt men slechts hoe het nog wijder en grooter te doen worden.

Zoo zeide de Profeet, over wien God zich moge neigen en wien hij vrede geve: "Wanneer gij u voorstelt dat dieren den dood gevoelen zooals de kinderen Adams dan zult gij geen visch meer tot uw voedsel bestemmen."

En zoo vroeg Siti Aisja, aan den Profeet, over wien God zich moge neigen en wien hij vrede geve: "Zeg mij o Gezant, zullen er op den dag des oordeels menschen zijn die op gelijke wijze zullen worden opgewekt uit hun graf als zij die als getuige des geloofs hun leven lieten?" En de Profeet sprak: "Voorzeker, en wel zij die vele malen hun sterven gedachten: twintig malen per etmaal."

IV. AANHANGSEL.

Vertaling van een Javaansch handschrift verwant van inhoud aan den Kitab Tasaoef. Zie Inleiding blz. 8.

VERTALING.

Het onderricht van Kangdjĕng Soenan Ngampel Gaḍing aan Raden Ngabdoel Djalil, den zoon van den Soenan van Tjirĕbon (Cheribon).

I. De beoefening van den exoterischen Godsdienst omvat 8 zaken.
   1. Het uitspreken van de geloofsformule.
   2. De ritueele prosternatie en nederwerping.
   3. Het geven van aalmoezen tot zuivering zijner bezittingen.
   4. Het vasten in de vastenmaand.
   5. De bedevaart doen naar Mĕkkah.
   6. Streven naar het goede.
   7. 't Navolgen der apostelen.
   8. Zich onthouden van het kwade.

II. De bewandeling van het Pad omvat 7 zaken.

1. Zich innerlijk berouwen over al 't verkeerde dat men deed met 't vaste voornemen daarin niet meer te vervallen.

2. Yoga; aan het wereldsche den rug toekeeren.

3. Bevrijding des harten, dat wil zeggen Gode dank weten voor al wat men bezit.

4. De overgegevenheid des harten, dat wil zeggen zich als een lijk in Gods handen weten.

5. Berusting; dat wil zeggen niet morren.

6 De erkenning der liefde Gods; smart of vreugde met blijdschap van God ontvangen.

7. Waarachtigheid des harten; handelen tot uitvoering van den Goddelijken wil.

Er zijn 7 zaken waarvan men zich op het Pad moet onthouden.

1 Zelfingenomenheid, dat wil zeggen de genietingen en het bedrijf zijns lichaams bewonderen zonder te beseffen alles aan Gods hulp verschuldigd te zijn.

2. Schijnheiligheid, dat wil zeggen zich fraai voor te doen in de hoop geprezen te worden en op een voetstuk geplaatst door zijne medemenschen.

3. Zelfverheffing, dat wil zeggen zich zelf in de hoogte steken, anderen overtreffen en zich zelf het uitstekendst achten.

4. Pharizeïsme; dat wil zeggen zijne deugden en goede werken ten toon spreiden, opdat anderen ze mogen hooren en zien.

5. Wereldsgezindheid; dat wil zeggen hechten aan het aardsche.

6. Gierigheid; dat wil zeggen niet mededeelzaam zijn.

7. Afgunst; dat wil zeggen naijverig zijn op de lotsbestemming en bemoeiziek.

Middel om het Goddelijke klaar te aanschouwen.

1. Kor-an-reciet met kennis van de beteekenis.

2. Ascese in voedsel.

3. 's Nachts waken en over het Goddelijke mediteeren.

4. Onderdrukking van de begeerte naar 't aardsche.

5. Het Goddelijke dag en nacht loven: bij vermoeidheid der lippen nochtans innerlijk zonder ophouden voortgaan met vaste gedachte.

De Yoga omvat 8 zaken.

1. Yoga met vaste volharding waarbij men in al zijn doen en laten tracht Gods willen te volbrengen, terwijl het lichaam is als het schuim op den Oceaan.

2. Yoga met uitsluitend gebruik van rauw voedsel (vruchten, wortels en dergelijke), daarbij mag men nooit toornen over wat u gezegd wordt, doch moet gij, wetende dat dit eene beproeving is standvastig zijn van hart en voortdurend winnen in zuiverheid.

3. Yoga waarbij men niet over allerlei dingen mag spreken, doch slechts dan spreken als het met ware kennis geschiedt, en vol vergeving zijn voor wie misslagen begingen.

4. Yoga in een grafkuil in den grond, laat al het goede wat gij anderen doet en uwe goede werken verborgen blijven, geef daarvan anderen geen kennis en praal er niet mee.

5. Yoga des lichaams met onthouding van voedsel, rein of onrein.

6. Yoga des harten waarbij men geheel in zich zelven inkeert.

7. Yoga van den geest, waarbij men zich onthoudt van slaap zoo overdag als 's nachts.

8. Yoga des gevoels, waarbij men in volle berusting is en zijne begeerten overwonnen heeft.

Op 4 wijzen kan men bij 't opnemen van voedsel goed Karma maken.

1. Het deelnemen aan een liefdemaal, als men aanzit met gasten wien eer verschuldigd is, van goeden stand. Of het eten smakelijk is of niet laat u daarover niet uit.

2. Offering van de genuttigde spijs; dat wil zeggen bij het tot zich nemen van voedsel, niet het genot van de spijze zoeken, maar slechts den Heer gedenken.

3. Het nuttigen van voedsel doen strekken ten dienste van den Heiligen oorlog [1]), door zich te onthouden van wat lekker smaakt.

4. Voedselopname die strekt tot vermeerdering der vroomheid. Wisselt uw voedsel niet af met drank; wordt de lust om te drinken te sterk, houdt dan op met eten.

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[1] De "prang sabiloellah" is in zijne "bathin" (innerlijke) beteekenis het overwinnen van de 4 (de lagere mensch) door den 5e (de ware mensch): Als symbool de middenvinger tegenover de 4 andere.

Traces of the "Wisdom" Teaching in the Italian Renaissance.

Isabel Cooper — Oakley.

"Before many years have elapsed there will be one religion taught everywhere, and universally adopted; a religion which will be neither of Christ, nor of Mahomet; but another differing but little from that of the Ancient Greeks." Such were the prophetic words uttered at the Council of Florence, 1439, by Gemistus, the Sage of Mizittera, during that wonderful period known as the "Renaissance." A new life indeed had dawned, and the most extraordinary impulse seemed abroad. The wealthy nobles vied with each other in the collection of manuscripts and copies of celebrated works. The spirit of enquiry was in the air: mystic studies were pursued and mystical societies were formed. In addition there was a distinctly public manifestation of the spread of new ideas, and the representative of the public side of the movement was Gemistus, who appeared (somewhat suddenly) during this period of revival. His work was made possible by Cosmo de Medici (the elder), who recognised the merit of Gemistus and made possible the great revivification of the ancient philosophical teaching. There were traces of the ancient wisdom to be found in Italy among the Caltiori, Patarini, Albigenses, etc., who preserved some of the Manichean and Gnostic traditions. Rossetti states that there was a double language used in Italy, and that Dante, Boccaccio, Petrarch, and all the great poets were members of a wide-spread mystical society, which was carried on from century to century. This statement can be amply verified by careful study.

Hence round Gemistus gathered together the groups who were ready for his teaching, and from him we can clearly trace onwards those men who formed the links in the golden chain of mystic truths; and at this period — for nearly a century — we enter on a public phase of mysticism, in which (protected by Cosmo de Medici) the mystic teachings were proclaimed in the "Platonic Academy" and the

"Science of the Soul" was taught, with its true relations to the exterior and interior worlds.

A golden period truly termed a "Renaissance," for the doctrine of "rebirth" or "metempsychosis" was one of the truths most emphasized by Gemistus and his pupils. It is impossible, in a brief sketch, to enter into details of this period, and we can but note a few names of the living links of the time, such as Gemistus himself, Marsilio Ficino, Pomponius Loetus, Pico della Mirandola, Bernardino Telesio, Tomaso Campanella, and Cornelius Agrippa. These, with others, formed groups and were all teachers and writers. Those who wish to study, in detail, the conditions of this wonderful period should read the work of J. Addington Symonds, who gives, in the volumes of his book "The Renaissance in Italy" a most vivid picture of the period; and, indeed, it is necessary to study the conditions of the church, in order to understand why the new teaching was grasped with such avidity, and why Platonism could raise the ideal of life, which had become degraded under Christianity. The purity and beauty of the teaching of the Master Jesus were being defaced and degraded by the Vicars of Christ, and the Christian Platonist, Marsilio Ficino, tried to restore the philosophy and the true doctrines in his country. But amongst the few in the church at that period whose lives shone like stars in the darkness of a black night must be named Cardinal Bessarione, the disciple and also the protector of Gemistus.

George Gemistus, known in Italy by the adopted name of Plethone, was born of an illustrious family in Constantinople about 1355; he left his native city and went to Adrianople, where he became the disciple of a mysterious Jew, a great Kabbalist, who was extremely influential with the Sublime Porte, and a known student of occult sciences. He was finally burned alive. On the death of his occult instructor, Gemistus appears to have changed his residence to the Morea, and established himself at Mizittera, the ancient Sparta. It was here that he spent most of his life, occupied with profound studies, and here that he founded — or, more probably, continued — the Secret School, of which he was the head. It appears that he held a public position of some importance, and at this period he was writing on philosophy, rhetoric, geography, astronomy, astrology and the Virtues. In addition, he wrote on the Physical (or Natural) Proofs of the Existence of God.

As a *Littérateur* and savant his superiority over most of his contemporaries is unquestioned, and these qualities, according to Migne, attracted to Gemistus, the illustrious Bessarion, one of the most enlightened Cardinals that the Vatican has ever known. This future Cardinal

went to a convent in the Morea to prepare for his monastic career, and it was here that he formed the devoted friendship with Gemistus which bore such important fruit. In 1430 Gemistus was consulted by the Emperor John Paleologus on important political matters, and especially on the subject of the re-union of the Greek and Latin Churches. He was chosen to be one of the six Greek representatives, by the Emperor, at the Council of Florence. The leaders of the Council were Bessarion of Nicea, and Isidore of Russia. But we find Gemistus speaking with that power and eloquence which attracted the notice of Cosmo de Medici, and it was here that he uttered those memorable and profoundly significant words, quoted at the head of this paper, whose truth is only now dawning on the world. He seems to have been a powerful orator, and had a memory stored with treasures drawn from Platonic, Pythagorean, and Alexandrian mysticism. His influence was profoundly felt, even outside Italy, for through Reuchlin and his pupil Melanchton, it reached the larger part of Protestant Europe. The journey which he took to Florence in the train of John Paleologus in 1438 was memorable in many ways, for he became intimately acquainted with Cosmo de Medici, and from this apparently small fact developed the brilliant group of Neo-Platonists in Italy, and was revived the esoteric teaching in Christianity: and moreover there was founded that famous Institution the Platonic Academy, whose influence was the crowning glory of the Italian Renaissance.

Cosmo de Medici became the pupil of the Sage of Mizittera and the project for the Platonic Academy was then formed. Gemistus adopted the name of Plethon, after his great Master Plato, according to the fashion prevalent in those days, when many of the learned adopted pseudonyms. He had founded an "Inner School" and many of his pupils thought that the soul of Plato had re-incarnated in their Master, and that his form of belief would supersede those already existing. Ludwig Geiger, a well-known author, referring to him, says. "He appears to have occupied himself less with the Council than with the spreading of Platonic Philosophy, and made a profound impression on his hearers, among whom were Cosmo himself and the celebrated Pomponius Loetus. The effect produced was related by one of his disciples in these words, "How astounded were the Romans — or rather the Italians — with the wisdom, the virtue and the eloquence of this man! In their midst, he was like a Sun; some exalted him as a Master and benefactor; they called him Plato and Socrates." Gemistus Plethon, however, did not influence people only by his oral teaching, but also by his writings, the principal of these being his great book, "*The Laws*," which his adversary Gennadius declared to be heretical and

quietly consigned to the flames! In consequence, it has not come down to us entire, but in a fragmentary condition; it was read with avidity by his contemporaries, and almost accepted as a dogma of faith."

The same author shows how clearly Gemistus believed in Metempsychosis, or Re-incarnation. He was indeed a profound occultist. Fallmeyer states that he derived his doctrines from the Brahmins of ancient times. He appears to have accepted Zoroaster as "the most ancient amongst those known to us by tradition, who acted as interpreter (to the Medes and Persians and the greater number of the other Asiatic nations) of things pertaining to God and other exalted matters". Gemistus, we find, founded an "Esoteric School" for the new religion, gathering the community together at Mizittera. The "Book of Rules" or "Law-Book" of this mystic group was the chief work of Gemistus. It contained his "dogmas" as he calls them. In many of the speeches of Gregorius — one of his disciples — there is reference made to this "Inner" School. The attack on Gemistus made by one, Mathias Camariola, in two articles against the "atheist Plethon" also proves that this inner school existed. After the death of the Teacher it was broken up. The old age of the Sage was saddened by the fierce attacks directed against him by Gennadius, the Patriarch of Constantinople, who was particularly virulent against the esoteric doctrines; it is wonderful, indeed, that with so powerful an enemy Gemistus did not share the fate of his own teacher, Elissaios, who was burnt.

Let us briefly note a few points in the doctrines of Gemistus, which are of vital interest to the students of Theosophy. These are to be found in a book [1] which is by no means friendly, but in which the author has gathered together a valuable list of the works by this philosopher, the most complete, excepting that of the Abbé Migne. In the introduction, the author tells us that the chief idea which dominates all, is that the Supreme Deity gives His essence to all manifested things in a manner that is graduated, and by degrees that are descending in the scale of evolution; first to the Gods — who are themselves divided into various categories — next to immaterial substances, and then to corporeal things. This ladder, says the writer, represents the Æons of Gnosticism, and the Sephiroth of the Kabbala, and he might have added, it also represents the grades of Devas and their various kingdoms, and the different conditions of Essences, All these

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[1] C. Alexandre. Plèthon, Traité des Lois, ou Recueil des Fragments, en partie inédits de cet Ouvrage. Paris, 1858.

Gods, although they are equivalent ideas. have also *their own proper individualities* ; they are thinking Essences with will, and with activities ; able to marry — doubtless in a purely spiritual sense — but they are personalities, otherwise they could not be adored, or prayed to, or have sacrifices offered to them.

The teaching on „Re-incarnation" is also very clear: — the soul returns into the body and re-commences the circle of life, after certain defined intervals.

Enough has been said to indicate what the teachings were that were given to Marsilio Ficino, and by him given in the renowned Platonic Academy. Ficino was selected by Gemistus, and pointed out by him to Cosmo de Medici, who then had his education directed in such a way as to fit him for the work he was to do as the translator of Plato, and as the exponent of the Neo-Platonists. He was born in 1433, his father being a celebrated surgeon. Marsilio was for long a member of Cosmo de Medici's houshold, and here he gathered together the groups of those who were most famous in the Platonic Academy. Later, these meetings were transferred to a house in the Via San Egidio in Florence, and to a house near the villa at Careggi on the road to Fiesole, the place at which Plato was studied and almost adored. Ficino remained throughout his life an earnest Christian, but his true masters were Plato and Plotinus. He translated the works of Hermes Trismegistus: he was a profound student and admirer also of Porphyry, Proclus, and Jamblichus, besides Orpheus and Zoroaster. He firmly believed in Astrology and guided much of his life by the indications obtained in this way. Numbers were of much importance to him and he followed many of the lines laid down in the Kabbala.

In the introduction to his translation of the works of Plotinus Ficino pays tribute to the memories of Gemistus and Cosmo de Medici, telling how he was trained. He makes a curious statement to the effect that after Cosmo had "migrated" as he expresses it, he nevertheless "impressed" his ideas regarding the interpretation of Plotinus "from on high" upon Ficino. He continues by stating his exalted opinion of the philosophers whom he felt bound to follow and interpret, and concludes by an assertion of the propriety of the application of reason to religious problems.

Ficino was bitterly attacked on the ground that he approved of magic. He retorted that in *explaining* magic in the course of his exposition of Plotinus he was not necessarily approving of it, saying that his magic "is not of that kind which interests itself in the study of demons, but in the investigation of the forces latent in Nature."

During the last 25 years of his life he was a Canon of the Church. He held meetings at his villa near Florence to which only certain of his pupils were allowed admittance, and they studied what was called *Theologia Platonica*. His life was one of great simplicity, and he wrote and spoke much against luxurious living. He particularly objected to the use of wine.

There is proof to be found in every century of the constant recurrence of the „Wisdom Religion," and this brief sketch is only to lay before students some few of the facts which show the truth of that claim, that there is one united spiritual teaching which links together all the diverse religious aspects, and the Renaissance in Italy was not confined to Literature and Art, but was in truth a Renaissance of the eternal Wisdom tradition.

ROME, May 26th., 1904.

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DEPARTMENT C.

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Mathematik und Occultismus.

Dr. Rudolf Steiner.

Bekannt ist, dass die Überschrift des platonischen Lehrsaals jeden von der Teilnahme an der Unterweisung des Meisters ausgeschlossen haben soll, der mit der Mathematik unbekannt war. Wie man auch über die historische Wahrheit dieser Überlieferung denken mag: es liegt ihr ein richtiges Gefühl zu Grunde von der Stellung, die Plato der Mathematik innerhalb des Gebietes menschlicher Erkenntnis angewiesen hat. Durch die "Ideenlehre" wollte er seine Schüler anleiten, in der Welt der rein geistigen Urwesen sich durch ihr Erkennen zu bewegen. Er gieng davon aus, dass der Mensch von der *wahren* Welt nichts wissen könne, so lange sein Denken durchsetzt ist von dem, was die Sinne liefern. Sinnlichkeitfreies Denken forderte er. In der Ideenwelt bewegt sich der Mensch, wenn er denkt, nachdem er aus diesem seinen Denken alles ausgesondert hat, was die sinnliche Anschauung liefern kann. Es musste für Plato vor allem die Frage entstehen: wie befreit sich der Mensch von aller sinnlichen Anschauung? Als eine bedeutsame Erziehungsfrage des geistigen Lebens stand ihm das vor Augen.

Der Mensch kann sich ja nur schwer frei machen von der sinnlichen Anschauung. Selbstprüfung kann das lehren. Auch wenn der im Alltäglichen lebende Mensch sich zurückzieht in sich selbst, und keine sinnlichen Eindrücke auf sich wirken lässt, so sind in ihm doch die Überreste des sinnlichen Anschauens vorhanden. Und der noch unentwickelte Mensch steht einfach dem Nichts, der völligen Leerheit des Bewustseins gegenüber, wenn er von dem Inhalte absieht, der aus der Sinnenwelt in ihn eingeflossen ist. Deshalb behaupten gewisse Philosophen: es gäbe kein sinnlichkeitfreies Denken. Selbst wenn sich der Mensch noch so sehr zurückzöge in das Feld des reinen Denkens, so hätte er es doch nur mit seinen Schattenbildern der sinnlichen Anschauung zu tun. Aber diese Behauptung gilt nur für den unentwickelten Menschen. Sobald der Mensch die Fähigkeit erwirbt, in sich selbst geistige Wahrnehmungsorgane auszubilden, sowie die Natur ihm

sinnliche angebildet hat, sobald bleibt sein Denken nicht leer, wenn es den sinlichen Gehalt von sich aussondert. — Solches sinnlichkeitfreies, und doch geistig-gehaltvolles Denken forderte Plato von denen, welche seine Ideenlehre verstehen wollten. Und er hatte damit nur etwas gefordert, was zu allen Zeiten diejenigen von ihren Schülern verlangen *mussten*, welche diese Schüler zu wirklichen Eingeweihten des höheren Wissens machen wollten. Bevor der Mensch nicht in ganzem Umfange in sich das erlebt hat, was Plato fordert, kann er keinen Begriff davon haben, was wirkliche Weisheit ist.

Nun betrachtete Plato das mathematische Anschauen als ein Erziehungsmittel zum Leben in der sinnlichkeitfreien Ideenwelt. Denn die mathematischen Gebilde schweben an der Grenze zwischen der sinnlichen und der rein geistigen Welt. Man denke den "Kreis". Dabei denkt man nicht diesen, oder jenen sinnlichen Kreis, den man viellicht auf dem Papiere entworfen hat, sondern jeden beliebigen Kreis, den man nur je zeichnen, oder den man in der Natur antreffen kann. Und so ist es mit allen mathematischen Gebilden Sie beziehen sich auf das Sinnliche, aber sie sind durch kein sinnliches erschöpft. Sie schweben über unzähligen, mannigfaltigen sinnlichen Gebilden. Wenn ich mathematisch denke, denke ich über dass Sinnliche; aber ich denke zugleich nicht *im* Sinnlichen. Nicht der sinnliche Kreis lehrt mich die Gesetze des Kreises, sondern der ideelle Kreis, der nur in meinem Geiste lebt, und von dem der sinnliche nur ein Bild ist. Dasselbe könnte mich eben jedes andere sinnliche Bild des Kreises lehren. Das ist das Wesentliche der mathematischen Auschauung, dass mich ein einzelnes sinnliches Gebilde über sich selbst hinausführt, dass es mir nur Gleichnis sein kann für eine umfassende geistige Thatsache. Und dabei bleibt doch wieder die Möglichkeit bestehen, dass ich das geistige auf diesem Gebiete zu sinnlicher Anschauung bringe. An dem mathematischen Gebilde kann ich auf sinnliche Art übersinnliche Thatsachen kennen lernen. Das war für Plato das wichtige. Die Idee muss rein geistig angeschaut werden, soll sie in ihrer wahren Wesenheit erkannt werden. Dazu kann man sich erziehen, wenn man im Mathematischen die Vorstufe dazu übt, wenn man sich klar macht, was man eigentlich an einem mathematischen Gebilde gewinnt. — Lerne an der Mathematik dich frei zu machen von den Sinnen, dann kannst du hoffen, zur sinnenfreien Ideen-Erfassung aufzusteigen: das wollte Plato seinem Schüler einprägen.

Und ein ähnliches verlangten z. B. die Gnostiker. "Die Gnosis ist die Mathesis" sagten sie. Nicht meinten sie damit, dass durch eine mathematische Anschauung das Wesen der Welt zu ergründen sei, sondern nur, dass die in diesem Anschauen zu erzielende Übersinnlich-

keit die *erste Stufe* sei in der geistigen Erziehung des Menschen. Wenn der Mensch dazu gelangt, so von der Sinnlichkeit frei über andere Eigenschaften der Welt zu denken, wie er durch die Mathesis über geometrische Formen und arithmetische Zahlenverhältnisse denken lernt, dann ist er auf dem Wege zur geistigen Erkenntnis. Nicht die Mathesis selbst, wohl aber ein *nach dem Muster* der Mathesis aufgebautes übersinnliches Wissen erstrebten sie. Und sie sahen in der Mathesis ein Muster, oder Vorbild, weil die geometrischen Verhältnisse der Welt die elementarsten, die einfachsten sind, die sich daher der Mensch am leichtesten aneignen kann. Er soll lernen an den elementaren mathematischen Wahrheiten sinnlichkeitfrei zu werden, damit er es später auch da werden kann, wo die höheren Fragen in Betracht kommen. — Für viele wird damit gewiss eine schwindelerregende Höhe des menschlichen Anschauens angedeutet. Diejenigen, die man als wahre Occultisten bezeichnen darf, haben aber zu allen Zeiten von ihren Schülern den Mut gefordert, sich diese schwindelerregende Höhe zu ihrem Ziele zu machen. "Lerne über das Wesen der Natur und des geistigen Daseins so frei von jeder sinnlichen Anschauung denken, wie der Mathematiker über den Kreis und seine Gesetze denkt, dann magst du ein Geheimschüler werden". Dass sollte wie mit goldenen Lettern vor jedem stehen, der wirklich die Wahrheit sucht. Du wirst nie einen Kreis in der Welt antreffen, der dir im Sinnlichen nicht bestätigte, was du im sinnlichkeitfreien mathematischen Anschauen über den Kreis gelernt hast; keine Erfahrung wird je deine übersinnliche Erkenntnis Lügen strafen können. Du erwirbst dir also ein unvergängliches, ein ewiges Wissen, wenn du frei von Sinnlichkeit erkennen lernst. So ist als ein Erziehungsmittel von Plato, von den gnostischen, und von allen Occultisten die Mathematik gedacht.

Es sollte zu denken geben, was hervorragende Persönlichkeiten über die Beziehung von Mathematik und Naturwissenschaft gesagt haben. Es ist so viel wahre Wissenschaft in dem Naturerkennen, als Mathematik in ihm ist, hat z. B. Kant und haben gleich ihm viele gesagt. Nichts anderes ist damit angedeutet, als dass durch die mathematische Formuliering des Naturgeschehens über dasselbe ein Wissen gewonnen ist, das über die sinnliche Anschauung hinausreicht, das durch die sinnliche Anschauung zwar zum Ausdrucke kommt, das aber *im Geiste* eingesehen wird. Ich habe die Wirkungsweise einer Machine erst eingesehen, wenn ich diese Wirkungsweise in mathematischen Formeln zum Ausdruck gebracht habe. Die den Sinnen vorliegenden Prozesse durch solche Formeln auszudrücken, ist das Ideal der Mechanik, der Physik, wird immer mehr auch das Ideal der Chemie. — Aber man kann so mathematisch nur ausdrücken, was in Raum und Zeit sich aus-

lebt, was *Ausdehnung* in diesem Sinne hat. Sobald man in die höheren Welten heraufsteigt, bei denen es sich nicht nur um Ausdehnung in diesem Sinne handelt, versagt auch die Mathematik in dieser ihrer unmittelbaren Gestalt. — Aber es darf nicht versagen die *Art* der Anschauung, welche der Mathematik zu Grunde liegt. Wir müssen die Fähigkeit gewinnen über das Lebendige, über das Seelische u. s. w. so frei, so unabhängig von dem einzelnen beobachtbaren Gebilde zu sprechen, wie wir über den Kreis unabhängig von dem einzelnen auf dem Papiere gezeichneten Kreis sprechen.

So wahr es ist, dass in allem Naturerkennen nur so viel wahres Erkennen ist, als Mathematik in ihm lebt; so wahr ist es, das auf allen höheren Gebieten nur dann Erkennen erworben werden kann, wenn dieses nach dem Muster des mathematischen Erkennens sich gestaltet.

Nun hat das mathematische Erkennen in der neueren Zeit bedeutsame Fortschritte gemacht. Es hat sich innerhalb desselben ein wichtiger Schritt ins Übersinnliche vollzogen. Mit der Analyse des Unendlichen, die wir *Newton* und *Leibniz* verdanken, ist das geschehen. Dadurch haben wir zu der Mathematik, die man die Euklid'sche nennt, eine andere hinzu erhalten. Die Euklid'sche Mathematik bringt nur das in mathematische Formeln, was auf dem Felde des *Endlichen* darstellbar, construierbar ist. Was ich über einen Kreis, über ein Dreieck, was ich über Zahlenbeziehungen im Sinne der Euklid'schen Mathematik aussage, ist im Endlichen, in sinnlich überschaubarer Weise zu construieren. Das ist nicht mehr möglich bei dem Differential, mit dem uns Newton und Leibniz zu rechnen lehrten. Das Differential hat noch alle Eigenschaften, die es ermöglichen, mit ihm Rechnungen auszuführen; aber es ist als solches der sinnlichen Anschauung entrückt. Die sinnliche Anschauung wird im Differential erst zum Verschwinden gebracht; und dann haben wir die neue, die sinnlichkeitfreie Grundlage für unsere Rechnung. Das Sinnlich-anschaubare wird errechnet aus dem, was nicht mehr sinnlich-anschaubar ist. So ist das Differential ein Unendlich-Kleines gegenüber dem Endlich-Sinnlichen. Das Endliche ist mathematisch auf etwas von ihm ganz verschiedenes, auf das *wirkliche* Unendlich-Kleine zuruckgeführt. Mit der Infinitesimalrechnung stehen wir an einer wichtigen Grenze. Wir werden mathematisch aus dem Sinnlich-Anschaulichen hinausgeführt, und wir bleiben dabei so sehr im Wirklichen, dass wir dan Unanschauliche berechnen. Und haben wir gerechnet: dann erweist sich das Anschauliche als das Ergebniss unserer Rechnung aus dem Unanschaulichen heraus. Mit der Anwendung der Infinitesimalrechnung auf die Naturvorgänge in Mechanik und Physik vollziehen wir in der That nichts anderes, als dass wir Sinnliches aus Übersinnlichem

errechnen. Wir erfassen das erstere aus seinem übersinnlichen Anfange, oder Ursprunge heraus. — Für die sinnliche Anschauung ist das Differential ein Punct, oder die Null. Für die geistige Erfassung aber wird der Punct lebendig, die Null wird zur Ursache. Der Raum selbst wird damit für die geistige Auffassung belebt. Fassen wir ihn sinnlich, so sind seine Puncte, seine unendlich kleinen Teile tot; fassen wir diese Puncte aber als Differentialgrössen, dann kommt innerliches Leben in das tote Nebeneinander. Die Ausdehnung selbst wird zum *Erzeugnis* des Ausdehnunglosen. — So kam durch die Infinitefimalrechnung Leben in die Naturerkenntnis. Dass Sinnliche ist bis zu dem Puncte des Übersinnlichen zurückgeführt. —

Die Tragweite dessen, was hier gesagt ist, sieht man nicht durch die gebräuchlichen philosophischen Speculationen über die Natur der Differentialgrössen, sondern vielmehr dadurch ein, dass man durch *Selbsterkenntnis* sich klar macht, wie man sich verhält in seiner Geistesarbeit, wenn man vom Unendlichkleinen aus das Endliche durch die Infinitesimalrechnung erobert. Man steht da fortwährend vor dem Momente der *Entstehung* eines Sinnlichen aus einem nicht mehr Sinnlichen. Es ist daher nur erklärlich, dass dieses geistige Leben in übersinnlichen mathematischen Grössenverhältnissen für die Mathematiker in neuerer Zeit ein kräftiges Erziehungsmittel geworden ist. Und dem verdanken wir, was Geister wie Gauss, Riemann, und in der Gegenwart die deutschen Denker Oskar Simony, Kurt Geissler, nebst vielen Anderen auf dem Gebiete geleistet haben, das über die gewöhnliche Sinnesanschauung hinausliegt. Mag man im Einzelnen gegen diese Versuche was immer einwenden: dass solche Denker den Raumbegriff über die Dreidimensionalität hinaus erweitert haben, dass sie in Verhältnissen rechnen, die allgemeiner, umfassender sind, als der Sinnenraum: das ist ein Ergebnis des durch die Infinitesimalrechnung von der Versinnlichung emancipierten mathematischen Denkens.

Damit sind wichtige Fingerzeige für den Occultismus geschaffen. Dem mathematischen Denken verbleibt nämlich auch da, wo es sich über das Sinnlich-Anschaubare hinauswagt, noch die Strenge, noch die Sicherheit echter Gedankencontrolle. Mögen auch Verirrungen auf diesem Gebiete vorkommen, so verheerend werden sie nie wirken, als wenn die ungeordneten Gedanken des nicht mathematisch Geschulten ins Übersinnliche eindringen. So wenig Plato, oder die Gnostiker in der Mathematik etwas anderes als ein Erziehungsmittel gesehen haben, so wenig soll hier von der Mathematik des Unendlich-Kleinen etwas anderes behauptet werden. Aber ein solches Erziehungsmittel für den Occultisten ist sie. Sie lehrt ihn strenge gedankliche Selbstzucht dahin mitbringen, wo nicht mehr sinnliche Anschaulichkeit ihm auf Schritt und

Tritt verkehrte Gedankenverbindungen controlliert. Unabhängig werden von der Sinnlichkeit lehrt die Mathematik ; aber sie lehrt dazu zugleich den sichern Pfad, weil ihre Wahrheiten zwar übersinnlich gewonnen sind, aber immer durch sinnliche Mittel bestätigt werden können. Selbst wenn wir mathematisch über einen vierdimensionalen Raum etwas aussagen, so muss die Aussage eine solche sein, dasz wenn wir die vierte Dimension fortlassen und das Ergebnis für drei Dimensionen specialisieren, unsere Wahrheit der Spezialfall eines allgemeinen Satzes bleibt.

Niemand kann Occultist werden, der nicht in sich den Übergang von Sinnlichkeit-erfülltem zu Sinnlichkeit-freiem Denken vollziehen kann. Denn dies ist der Übergang, an dem wir die Geburt des "höhern Manas" aus Kama-Manas heraus erleben. Dieses Erlebnis forderte Plato von denen, die seine Schüler werden wollten. Aber der Occultist, der *dieses* erfahren hat, muss noch ein höheres erfahren. Er muss auch den Übergang finden von dem sinnlichkeit-freien Denken in der Form zu dem formlosen Denken. Der Gedanke eines Dreieckes, eines Kreises u. s. w. hat noch immer Form, wenn diese Form auch keine unmittelbar sinnliche ist. Erst, wenn wir von dem, was in endlicher Form lebt, übergehen zu dem, was noch nicht Form hat, sondern in sich die Möglichkeit der Formerzeugung, dann begreifen wir, was das Arupa-reich im Gegensatz zu dem Rupa-Reich ist. Und auf dem untersten, elementarsten Felde haben wir in dem Differential vor uns ein arupa-Wirkliches. Rechnen wir mit dem Differential, so stehen wir immer da, wo das Arupische das Rupische gebiert. Wir können uns also an der Infinitesimalrechnung zum Begreifen dessen erziehen, was Arupisch ist, und welches Verhältnis dieses zum Rupischen hat. Man muss nur mit vollem Bewusstsein einmal eine Differential-Gleichung integrieren, dann verspürt man etwas von der Quellkraft, die an der Grenze des Arupischen gegen das Rupische lebt. Man hat da allerdings zunächst nur ganz im Elementaren erfasst, was der vorgeschrittene Occultist für höhere Wesenheiten anzuschauen vermag. Aber man hat ein Mittel, wenigstens einmal eine *Andeutung* dessen zu sehen, wovon der Mensch, der am Sinnlichen haften bleibt, nicht einmal eine Ahnung gewinnen kann. Für den blossen Sinnenmenschen müssen ja die Worte des Occultisten zunächst alles Inhalts entbehren.

Ein Wissen, das in Gebieten erworben wird, wo die Krücke der Sinnesanschauung fehlen muss, kann ja am einfachsten verständlich werden, da wo sich der Mensch am allerleichtesten von solcher Anschauung frei macht. Und das ist innerhalb der Mathematik der Fall. Sie ist deshalb die am leichtesten zu überwindende Vorschule fur *den*

Occultisten, der in lichter, heller Klarheit, und nicht in dunkel-gefühlsmässiger Ekstase, oder in einem träumerischen Ahnen sich zu den höheren Welten erheben will. Der Occultist und Mystiker lebt im Übersinnlichen in solcher lichtvollen Klarheit wie der Elementar-Geometer innerhalb seiner Gesetze von Dreiecken und Kreisen. Denn wahre Mystik lebt im Lichte, nicht in der Finsternis.

Leicht kann auch missverstanden werden, wenn der aus einer Gesinnung, wie die platonische ist, heraus sprechende Occultist eine Forschung im Sinne des mathematischen verlangt. Man könnte meinen: er überschätze dieses Mathematische. Das ist nicht der Fall. An einer solchen Überschätzung leiden vielmehr diejenigen, welche nur so weit strenge Erkenntnis zugeben wollen, soweit die Mathematik selbst reicht. Es giebt Naturforscher in der Gegenwart, die jede Behauptung ablehnen als nicht in vollem Sinne wissenschaftlich, die nicht in Zahlen, oder Figuren auszudrücken ist. Für sie beginnt da, wo die Mathematik aufhört, der vage Glaube; und alles Recht zu objectiven Erkenntnissen soll da aufhören. Gerade diejenigen, welche sich gegen diese Überschätzung der Mathematik selbst wenden, können erst wahre Schätzer der echten krystallklaren Forschung sein, die im *Geiste* der Mathematik auch da verfährt, wo Mathematik selbst aufhört. Denn die Mathematik in ihrer unmittelbaren Bedeutung hat es ja nur mit dem Quantitativen zu thun. Wo das Qualitative beginnt, da endet ihr Reich.

Es handelt sich aber darum, auch im Gebiete des Qualitativen in ihrem strengen Sinne zu forschen. Besonders scharf wandte sich in diesem Sinne *Goethe* gegen eine Überschätzung der Mathematik. Er wollte das Qualitative nicht gefesselt wissen durch eine rein mathematische Behandlungsart. Aber er wollte überall im Geiste des Mathematischen, nach dem Muster und Vorbild des Mathematischen denken. So sagt er: "Selbst da, wo wir uns keiner Rechnung bedienen, müssen wir so zu Werke gehen, als wenn wir dem strengsten Geometer Rechenschaft zu geben schuldig wären. Denn eigentlich ist es die mathematische Methode, welche wegen ihrer Bedächtlichkeit und Reinheit gleich jeden Sprung in der Assertion offenbart, und ihre Beweise sind eigentlich nur umständliche Ausführungen, dass dasjenige, was in Verbindung gebracht wird, schon in seinen einfachen Teilen und in seiner ganzen Folge da gewesen, in seinem Umfange übersehen und unter allen Bedingungen richtig und unumstösslich erfunden worden." Das Qualitative in den Pflanzengestaltungen will Goethe in der Strenge und Klarheit mathematischer Denkweise umfassen. Wie man mathematische Gleichungen aufstellt, in denen man nur besondere Werte einsetzt, um eine Mannigfaltigkeit von einzelnen Fällen unter eine allgemeine For-

mel zu fassen, so sucht Goethe nach der Urpflanze, die im Qualitativen und Geistig-Wirklichen ein Umfassendes ist, von dem er 1787 an Herder schreibt: "Ferner muss ich dir vertrauen, dass ich dem Geheimnis der Pflanzenzeugung und Organisation ganz nahe bin, und dass es das Einfachste ist, was nur gedacht werden kann. . . . Die *Urpflanze* wird das wunderlichste Geschöpf von der Welt, um welches mich die Natur selbst beneiden soll. Mit diesem Modell und dem Schlüssel dazu kann man alsdann noch Pflanzen ins Unendliche erfinden, die consequent sein müssen, das heisst, die, wenn sie auch nicht existieren, doch existieren könnten." Das heisst: Goethe sucht die noch ganz formlose Urpflanze, und strebt darnach aus ihr die Pflanzenformen zu gewinnen, wie der Mathematiker aus einer Gleichung die besonderen Formen von Linien und Flächen gewinnt. — Und Goethes Denkweise strebte auf diesen Gebieten zum Occultismus hin. Das weiss, wer ihn näher kennen lernt.

Es kommt darauf an, dass sich der Mensch durch die angedeutete Selbstzucht zum sinnlichkeitfreien Anschauen erhebe. Nur dadurch erschliessen sich ihm die Pforten der Mystik und des Occultismus. Durch die Schulung im Geiste des Mathematischen geht *einer* der Wege, die zur Läuterung von dem Leben in der Sinnlichkeit führen. Und wie der Mathematiker fest im Leben steht, wie er durch seine Schulung Brücken und Tunnels bauen kann, das heisst die Wirklichkeit quantitativ meistern: so kann nur derjenige das Qualitative verstehen und beherrschen, der es in den Aetherhöhen der sinnlichkeitfreien Anschauung erfasst hat. Das ist der Occultist. Wie der Mathematiker die Eisenformen nach mathematischen Gesetzen zu Maschinen formt, so der Occultist Leben und Seele in der Welt durch die im mathematischen Geiste erfassten Gesetze dieser Gebiete. Der Mathematiker kehrt zum Leben zurück mit den mathematischen Gesetzen; der Occultist nicht minder mit den seinen. Und so wenig der Nichtmathematiker verstehen kann, wie der Mathematiker an der Maschine arbeitet, so wenig kann der Nicht-Occultist die Pläne verstehen, nach denen der Occultist an den qualitativen Gebilden des Lebens und der Seele arbeitet.

The Relation between the Self and the Not-Self.

Bhagavân Dâs, M. A.

[The following paper summarises the central argument of a book shortly to be published, entitled *The Science of Peace*, by the author of this paper.]

Indian thought, in all departments of research in which we possess tangible results of it in the shape of Samskṛit and Prâkṛit works, has seldom lost sight of the fact that the end and aim of knowledge is, directly or indirectly, the alleviation of pain and the promotion of happiness, the end and aim of the supreme knowledge being the alleviation of the supreme pain of the fear of annihilation, and the promotion of the supreme pleasure of the assurance of immortality and self-dependence. The dominant motive of that thought therefore is ethico-religious. Even works on grammar and mathematics do not forget to state at the outset that they subserve the attainment of mukti, in some way or other.

Modern western thought, on the other hand, has, for various reasons, historical and evolutionary, become disconnected with religion—which in its perfection and completeness is the one science of all sciences, *knowledge* pre-eminently as it is named in Samskṛit, *viz.*, the Veda. Its mainspring is mainly intellectual, knowledge for the sake of knowledge—at least as that mainspring is described by some of those in whose hands this western knowledge has made progress. This fallacy, as it is, despite its brilliant results in science and philosophy, has its own good reasons for coming into existence. That it is a fallacy may be inferred rapidly, in passing, even from the one single and simple fact that public common sense and public instinct and public need have declined to rest content with a mere subjective and poetical admiration of the scientific discoveries recorded and registered in bulky tomes and journals, but have assiduously applied them, and continue to apply them, with an ever-increasing eagerness and demand, to the purposes of daily life, for the amelioration of its

pains and the enhancement of its pleasures, with a success in the mechanical arts and appliances of peace and war, conquest and commerce, which makes the western races the rulers of the surface of this earth at the present day.

In the meanwhile, that western thought has approached metaphysic proper from the side of psychology, or rather epistemology, the theory of knowledge, almost exclusively. It examines the nature of the Self and the Not-Self in their relation to each other as cogniser and cognised, subject and object, knower and known, rather than in their other relations to each other of desirer and desired, and actor and acted on. In other words, it at first confined itself mainly to the relation of jñâna, *i. e.*, cognition, and did not take much more than incidental account of ichchhâ, *i. e.*, desire, and kriyâ, *i. e.*, action. These, in their metaphysical bearing, it left for long entirely to theology, though, of course, the later thinkers have not been able to avoid a survey of the whole field of life from the standpoint they ultimately reached.

Thus it has happened that Berkeley, enquiring into the relation of the knower and known under the names of mind and matter, came to the conclusion that the very being of matter is its perceptibility by a mind. Its *esse* is its *percipi*. What matter is, apart from its cognisability by the mind, we cannot say; indeed, we may well say, it is nothing apart from the mind. Thus that which we have regarded so long as out of us, apart from us, independent of us, is in reality dependent on us, is within us; "*without* is *within*".[1]

Hume came after Berkeley and he may be said to have shown with equal cogency that, if the being of matter is perceptibility, the being of mind is percipience; that if we do not know matter except as it is known—almost an Irishism (Bishop Berkeley was an Irish Bishop!) but with a special fulness of significance—we also do not know mind except as it knows and apart from what it knows. What is mind but something cognising something? Vacant mind, empty of all cognition, we know nothing about; therefore *within* is *without*.

[The writer rapidly reviews the work of the leading western thinkers, remarking that:]

Fichte clearly saw the necessity, in the interests of mental satisfaction, true internal liberty and respite from restless doubt, of deducing the whole mass and detail of the universe from a single

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[1] J. H. Stirling's English Translation of Schwegler's *History of Philosophy*, p. 419 (Annotations).

principle in which the human jîva could find the inviolable refuge of identity with it; and he also saw therefore that this principle must be the Ego. Fichte is the western thinker who, of all known western thinkers, ancient as well as modern, appears to have come nearest the final truth, attained closest to the ultimate explanation of the universe. He divides with Schelling and Hegel, in current public judgment, the high honour of leading a large mass of humanity, in the west, away from the deadly pits of blind belief on the one hand and blind scepticism on the other, towards the lifeful and magnificent mountain heights of a reasoned knowledge of the boundlessness and unsurpassable dignity of the jîva's life.

[After this summary, he resumes:]

Fichte, as said before, realised and stated that the Ego was the only true universal, perfectly unconditioned in matter as well as in form (in the technical language of German thinkers), about the certainty of which there was not possible any doubt. And from this universal he endeavoured to deduce the whole of the world-process. His deduction is usually summed up in three steps: Ego=Ego; Non-Ego is not=Ego; Ego in part=Non-Ego, and Non-Ego in part=Ego. There is first the thesis, the position of identity, I is I; secondly, there is the antithesis, the op-position of contradiction, I is not Not-I; lastly, there is the synthesis, the com-position of a reconciliation of the opposites by mutual limitation, mutual yielding, a compromise in which the I becomes *i. e.*, takes on the characteristics of, the Not-I, and the Not-I of the I. And this is entirely and irrefutably in accordance with the facts of the world-process as they are there under our very eyes. No known western thinker has improved upon this summary of the essential nature of the world-process.

By sheer force of intense gaze after the truth, Fichte has reached, even amidst the storm and stress of a life cast in times when empires were rising and falling around him, conclusions which were generally reached in India only with the help of a yoga-vision developed by long practice amidst the contemplative calm of forest-solitudes and mountain-heights. Page after page of his work reads like translations from Vedânta works. Schwegler, apparently unmindful of their value and even disagreeing with them, sums up the conclusions of Fichte in words which simply reproduce the conclusions of the Advaita-Vedânta as now current in India. Fichte's statement, quoted above, as to the transference of their characteristics to each other by the Ego and the Non-Ego, is the language of Shankara at the very com-

mencement of his commentary, the *Shârîraka Bhâshya* on the *Brahma-Sûtra*. His distinction between the absolute Ego and the individual or empirical ego is the distinction between the higher Atmâ and the jîva. The words 'higher Atmâ' are used here because one of the last defects and difficulties of the current Advaita-Vedânta turns exactly, as it does in Fichte, on the confusion between Pratyagâtmâ and Paramâtmâ, the universal Ego and the true Absolute. Again, Fichte's view is thus stated by Schwegler: "The business of the theoretical part was to conciliate Ego and Non-Ego. To this end middle term after middle term was intercalated without success. Then came reason with the absolute decision: 'Inasmuch as the Non-Ego is incapable of union with the Ego, Non-Ego there shall be none.'" This is to all appearance exactly the Vedânta method, whereby predicate after predicate is superimposed upon the Supreme, and predicate after predicate refuted and struck away as inappropriate, till the naked Ego remains as the unlimited which is the negation of all that is not-unlimited, and the searcher exclaims "I am Brahman"[1] and "the Many is not at all,"[2] as the two most famous Veda-texts, great sentences (in the Samskrit phrase, mahâvâkyas) or logia, the foundation of the Advaita-Vedânta, describe it. The opposition between the (undistinguished) Brahman or Atmâ or Ego, on the one hand, and the Non-Ego, on the other, is stated correctly by the Vedântîs thus: (The Atmâ is) that of which âkâsha (ether), air, fire, water and earth are the vivartas, opposites, perversions.[3] The relation between them is indicated by Madhusûdana Sarasvati in a manner which comes home to the reader even more closely than Fichte's: "Brahman dreams all this universe and its waking is the reduction of it all to illusion."[4]

Thus we see that some of the most important conclusions of the current Advaita-Vedânta have been independently reached by this truly great German thinker.

Many have been the efforts to shut up the world-process into something which can be held in a single hand, which shall be but one single act of consciousness. Fichte could not do it in less than three successive, unsimultaneous and therefore change-involving steps, and then too but incompletely. The great mystic school of Rosicrucians has endeavoured to do so in one thought and sentence, "I am that I

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[1] *Bṛihad-Âraṇyaka*. I. iv. 10.
[2] *Ibid*, IV. iv. 19.
[3] *Bhâmati*. p. 1.
[4] *Saṅkṣhepa-Shârîraka-Tîka*. iii. 240.

am"; but this propounds mere changelessness and makes no provision for change. The Veda-texts belonging to the penultimate stage have exclaimed separately, as said before, "I am Brahman," and then, "the Many is not at all"; but these too are insufficient for our purpose; they too establish changelessness alone and explain not change.

What we seek shall be obtained by compressing the three steps of Fichte into one; by combining the two separate scripture-utterances into a unity—a small change perhaps, at first sight, but almost as radical and important in result as an alteration of the mere order of letters composing a word, an alteration which makes a completely new word with an entirely new meaning.

Yama, Lord of Death, than whom, as Nachiketâ said, there could be no better giver of assurance against mortality, no truer teacher of the truth of life and death, gives this last answer: "That which all the scriptures ponder and repeat; that which all the shining sufferers declare; that for which (the pure ones) follow Brahmacharya (the life of holiness, of sacrifice to Brahman); that do I declare to thee in brief, it is AUM." [1]

What is the meaning of this mysterious statement repeated over and over again in a hundred ways in all Saṃskṛit literature, sacred and secular? Thus:

The *Prashna-Upanishat* says: "This, O Satyakâma, desirer of truth, is the higher and the lower Brahman—this—(that is known as) the Aum. Therefore, (strong-based) in that as (his) home (and central refuge) the knower may reach out to any thing (that he deems fit to follow after, and shall obtain it)." [2]

The *Chhândogya* says: "The Aum is all this; the Aum is all this." [3]

The *Taittirîya* says: "Aum is Brahman; Aum is all this." [4]

The *Mâṇḍûkya* says: "This, the imperishable Aum is all this; the unfolding thereof is the past, the present and the future; all is Aum." [5]

The *Târa-sâra* repeats these words of the *Mâṇḍûkya* and says

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[1] *Katha-Upanishat.* I. ii. 15.

[2] एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोम्काराःस्तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ।

[3] ओम्कार एवेदं सर्वमोम्कार एवेदं सर्वं । II. xxiii. 3. [v. 2.

[4] ओमिति ब्रह्म, ओमितीदं सर्वं । I. viii.

[5] ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोम्कार एव । I.

again: "The Aum—this is the imperishable, the supreme Brahman; it alone should be worshipped." [1]

Patañjali says: "The declarer thereof is the Praṇava." [2]

Such quotations may be multiplied a hundredfold. What is the meaning of these mysterious and fanciful-looking statements? Many profound and occult interpretations of this triune sound have been given expressly in the Upaniṣhats themselves, also in the *Gopatha Brâhmaṇa*, and in the books on Tantra, but the deepest and most luminous of all remains implicit only. For if the above seemingly exaggerated statements are to be justified in all their fulness, then, in view of all that has gone before, Aum must include within itself the Self, the Not-Self. and the mysterious relation between them which has not yet been discovered in any of the preceding answers—that mysterious relation, which being discovered, the whole darkness will be lighted up as with a sun, the relation wherein will be combined changelessness and change. If it does this, then truly is the Indian tradition justified, that all knowledge, all science, is summed up in the Vedas, all the Vedas in the Gâyatrî, and the Gâyatrî in the Aum; then truly are all the Vedas and all possible knowledge there, for all the world-process is there. The Self, the Not-Self, and their mutual relation—these three, the primal trinity, the root-base of all possible trinities, exhaust the whole of thought, the whole of knowledge, the whole of the world-process. There is nothing left that is beyond and outside of this primal trinity, which in its unity, its tri-une-ness, constitutes the Absolute which is, and wherein is, the totality of the world-process—the world-process which is nothing else than the Self or Pratyagâtmâ, the Not-Self, or Mûlaprakṛiti, and their Interplay.

But how can these three be said to be expressed by a single word? The immemorial custom of summing up a series or of expressing a fact, in a single letter, and then of joining letters thus significant into a single word—of which many examples are to be found in the Upaniṣhats—here gives the clue. [3] Each letter of this word must

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[1] ओमित्येदक्षरं परं ब्रह्म तदेवोपासितव्यं । i. 27.

[2] *Yoga Sûtra*. i. 27.

[3] This ancient method of expressing a profound truth by assigning to each of its factors a letter, and then writing down the letters as a word, meaningless, a mere sound, except for the meanings thus indicated, is one which is not familiar to and therefore may not commend itself to modern thought. These "mystic words," of which so many are found in ancient writings, and later in Gnostic and Kabbalistic works, are regarded as jargon by the modern mind. And yet in these same words ancient wisdom has imbedded its profoundest conceptions.

be the expression of a complete fact, and we are thus compelled to an inevitable conclusion.

The first letter of the sacred word, A, signifies the Self; the second letter, U, signifies the Not-Self; and the third letter, M, signifies the *everlasting relation, the unbreakable nexus,* of *negation*, by the Self of the Not-Self, between them.

According to this interpretation of the Aum, the full meaning of it would be the proposition: Ego—Non-Ego—Non (est), or I -Not-I--Not (am),—which sums up all the three factors of the world-process into a single proposition and a single act of consciousness.

Put into one sentence, this can take no other form than that of the logion, Ego Non-Ego Non (est).

Thus does the Praṇava, the Aum, the sacred word, embody in itself the universe; thus does it include all previous tentative summations; thus is it the very heart and essence of the scriptures; so only is the tradition justified that all the universe is in the Praṇava. Herein we find that what before were the wheels of a machine, apart and dead, are now together and powerful and active as an organism. Herein we find the two great scripture-texts combined into one statement that gives a new and all-satisfactory significance to them. Herein we see the whole finding of Hegel, and far more besides, included. Herein we see the three propositions of Fichte compressed into one single proposition, which is a re-arrangement of his second proposition.

And it is not only a re-arrangement of it, though that is important enough, but more. If the statement that 'being is nothing' is not only external to us but unintelligible, the statement that 'Ego is not Non-Ego' is not yet quite internal, though certainly intelligible. It does not yet quite come home to us. The verb 'is,' and the order of the words in the sentence, make us feel that the statement embodies a cut-and-dry fact in which there is no movement, and which is there, *before* us, but *away* from us, not *in* us. The negative 'not' entirely over-powers the affirmative 'is,' and appropriates all the possibility of significance to itself, so that the rhythmic swing between the Ego and the Non-Ego, between us and our surroundings, which would be gained by also emphasising and bringing out the force of the affirmative 'is,' is entirely hidden out of sight, and only a bare dead negation is left. But now we change the order of the words, and the spirit of the old languages, the natural law underlying their construction, comes to our help. We place the Ego and the Non-Ego in juxtaposition, and an affirmatieve relation *appears* between them first, to be followed afterwards by the development of

the negative relation in consequence of the negative particle. And, more than this, we replace the 'is' by 'am,' the 'est' by 'sum', as we have every right to do, for in connection with the Self, with I, अहं, Aham, 'is' has no other sense than 'am'; and in place of the Non-Ego, अनहं, Anaham, we substitute 'this,' एतत्, Etat, for we have seen their equivalence before (*vide* Ch. IV.), and will do so again later, in the section on Mûlaprakṛiti. Our logion therefore now runs as अहं एतत् न "Aham Etat Na," "I This Not (am)." In the Saṃskṛit form the word corresponding to 'am,' *viz.*, अस्मि, asmi, is not needed at all, for it is thoroughly implied and understood. But as soon as we have the logion in this new form, "Aham Etat Na," we see that there is a whole world more of significance in it than the dry statement of the logical law of contradiction, "A is not not-A," "Ego is not Non-Ego." The one law of all laws, the pulse of the world-process, the very heart-beat of all life is here, now. The rhythm between the Self and the Not-Self, their coming together and going apart, the essence of all change, is expressed by it; and yet, when we take the three constituents of it at once, it expresses changelessness also.

As a man seeking for the vale of happiness, may toil for days and nights through a maze of mountain-ranges and come at last to a dead wall of rock and find himself despairing, and a sudden casual push of the arm may move aside a bush or a slab of stone and disclose a passage through which he may rush eagerly to the top of the highest peak, wondering how he had failed to see it all this while, it looks so unmistakable now, and may behold spread clear and still before him the panorama of the scenes of his toilsome journey, on the one side, completed and finished by the scenes of that happy vale of smiling flowers and fruits and crystal waters on the other—such is the finding of this great summation. All the problems that bewildered him before now receive easy solution, and many statements that puzzled him formerly, in the Scriptural literature of the nations, begin to become intelligible.

After finding the truth of this great logion for himself the enquirer will find confirmation of it everywhere in the old books as well as in the world around him.

Let us see now if this summation will give us all we want, if it will withstand and resolve all doubts and queries and objections even as the rod of power wielded by Vasiṣhṭha swallowed up and made nought of all the weapons of Vishvâmittra. Let us test it with questions the most wild and weird and fanciful. If it fails to answer one, it fails to answer all, and we must seek again for another summing up.

Aham Etat Na—this logion, in its entirety, represents with the greatest accuracy that it is possible for words to attain, the nature of the Absolute, the Absolute which so many names and words endeavour to describe—the unconditioned; the transcendent; consciousness that includes unconsciousness; the compactness, solidity, plenum of cognition, knowledge, or thought; the supreme; the indescribable; the unknowable. [1]

This timeless thought, this spaceless idea, taken *as a whole*, changelessly constitutes and is the nature of Brahman. So taken, it is one thought, one knowledge, one cognition, *one single act or mood of consciousness,* in which however there is no particular content; it is unbroken, pieceless; there is no motion in it, no space, no time, no change, no shifting, no unevenness, but all-equality, an all-complete condition of balance and repose, pure, stainless and formless. [2] We can call it unconsciousness also, the absence of thought or cognition or action or any mood at all. For where the This is the whole of the Not-Self, and even that is negated, the consciousness that is left may well be called unconsciousness, as that of the state of sound slumber; it is clearly not any particular consciousness such as that wherein the particularity of *the* This, as *a* this, *a* that, defines both the subject Self and the object Not-Self. And yet it includes the totality of all such particular consciousnesses, for the Not-Self includes all particular this's.

Taken in two parts the same thought gives (1) aham etat, I this, *i. e.,* I am this something other than I, a piece of material matter, a material or physical body; and (2) (aham) etat na, (I am) not this thing which is other than I, this piece of matter, this material or physical body. Here, in these two sub-propositions, inseparable parts and constituents of the one logion, we have, as we shall see later in detail, the whole process of samsâra, samsâra which means a *process*, a process of alternation, a movement of rotation, for it is made up of the alternation of opposites: birth and death; growth and decay; inbreathing and outbreathing; waking and sleeping; acceptance and rejection; greed and surfeit; pursuit and renunciation; evolution and involution; formation and dissolution; integration and dis-integration; identification and differentiation; differentiation and remergence—such

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[1] अनवच्छिन्नं, अतीतं, परासंवित्, ज्ञानं, ज्ञानघनं, परं, अनिर्देश्यं.

[2] एकाकारं ज्ञानं, निर्विशेषं, अखंडं, निष्क्रियं, कालातीतं, देशातीतं, निर्विकारं, समं, साम्यं, शान्तं, नीरूपं, निरंजनं, &c., are the descriptive words used in Saṃskṛit.

is the essence and the whole of the world-process, at whatever point of space or time we examine it, in whatever aspect we look at it, animate or so-called inanimate, chemical, or mechanical, or physical, or organic, the birth and death of an insect and also each rhythmic wing-beat of that insect, or the birth and death of a solar system and also each vast cyclic sweep in space and time of that system. Why the logion has to be taken in parts and also as a whole will appear when we study further the nature of the This.

This single logion thus includes within itself both changelessness and change. It includes the fulness of the absolute consciousness or unconsciousness, from the all-embracing timeless and spaceless standpoint of which the Self has eternally negated, abolished, and annihilated the Not-Self, in its totality, without remainder, and so left behind a pure strifelessness of perfect balance and repose and utmost peace. It also includes the pseudo-eternal, the pseudo-infinite, the in-de-finite, and, technically, the illusive, mâyâvic, endlessness of incessant identifications and separations, on the smallest and the largest scales, of the Self and the Not-Self, each identification being immediately balanced up by a separation, each separation immediately balanced up by an identification, सर्ग sarga, and प्रलय pralaya, creation and dissolution, following each other in untiring and ceaseless rotation in order to imitate and show out in time, in an ever-futile and ever-renewed endeavour, that which is complete, always and at once, in the Absolute.

Thus it comes about that the method of the Vedânta, the repeated super-imposition of an attribute upon the Supreme (object of definition) and then the refutation and striking away of it, till all particular attributes have been struck away and the Supreme remains defined as the un-de-*fin*able—that method is also the method of all thought and the method of the world-process, which is the embodiment of the endeavour to impose material attributes upon the Attributeless throughout all time, the endless endeavour to de*fine* spirit in terms of matter.

अहं एतत् न Aham Etat Na—this transcendent संवित् samvit, thought, consciousness, idea, then, timelessly, spacelessly and changelessly constitutes and is the स्वभाव svabhâva, the own-being, the nature of, the Absolute, which is also therefore identical with the totality of the world-process; such totality being attained, not by the endless addition of parts and pieces of time and space as *outside* of us, but by the grasping of the whole of the Not-Self with all space and time as *within* us, so that past and future, behind and before, collapse into

the now and the here, and parts are summed up, by *abolition*, in the whole.

What qualification that may rightly be sought in and required of the Absolute, without which the Absolute would not be what its name implies, is missing from this? Is not the thought independent of all else? Does it not contain all in itself? The Absolute is the unconditioned. What condition limits this perfect cognition, this complete idea, which is its own end, and looks to no end beyond itself, which is also its own means and seeks no means out of itself for its realisation? It is one single act of consciousness, which looks not before or after, to past or future, but is *complete*, and complete *now*, in the eternal present, complete *here*, in the infinite point. The I holding the whole of the Not-I before itself, denies, in one single moment which includes all time, at one single point which exhausts all space, in one single act which sums up the whole of the world-process in itself, the whole of that Not-I, denies that itself is anything other-than-I, a mighty truism which abolishes and yet covers all possible details of knowledge, for all possible not-I's that may be known are summed up in the Not-I so denied.

All possible conditions are within this Absolute idea. All contradictions are within it. All the Relative and all relatives are within it. And yet it is not opposed to them or outside of them, for it indeed is the very substratum and possibility of them, nay, it is them, in their entirety, for so taken all together they counterbalance and abolish each other wholly. All divisions are within it, and yet it is unbroken, undivided, consistent, partless and numberless, the beyond number, for the One and the Many are both within it; addition neutralising subtraction, subtraction nullifying addition, multiplication counteracting division, and division completely balancing multiplication; all the possible opposites that constitute the factors of samsâra are present in it in equation and equilibration. It is the reconciliation of all opposites. It is, निर्गुणं nirguṇam, attributeless. Being is in it; nothing, or, non-being, is in it too. It is beyond being and nothing. It is being; it is nothing; it is both; it is neither.[1] And yet it is there, within us, around us, unmistakable. It is the whole, the constant, process of our daily life. "It moveth and it moveth not, far is it and yet near; it is within the

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[1] नासदासीन्नो सदासीत् *Rig-veda*. X. cxxix. 1, 2.

नासन्न सन्न सदसन्न महन्न चाणु. Hymn by Shaṅkarâchârya.

heart of all, and yet apart from all."[1] It is the all. All is in it. Assertion by it and in it gives existence to the अनात्मा Anâtmâ, the Not-Self; rejection and denial by it and within it imposes non-existence on that same Anâtmâ. It sayeth: I (am) This, and the This, the Not-Self, is. It sayeth: (I this) Not-Self (am) not, and the Not-Self is no more. But it sayeth both these things in the same breath, simultaneously. What is the result? This endless process that is ever coming out of nothing into being, and vanishing out of being into nothing. We *see* it plainly and yet may not describe it adequately. Truly indescribable, अनिर्वचनीय anirvachanîya, has it been called, as also the world-process which is it. It is the vacuum, the shûnya, शून्य of the shûnyavâdî,[2] when the Self and the Not-Self may be said to have neutralised each other in a mutual negation. It is the plenum which is ever full of both, in the affirmation that ever lies implicit and hidden in the heart of the negation. Two eternals are here in this Absolute, the eternal I and the (pseudo) eternal Not-I, eternal being and pseudo-eternal nothing; and yet they do not limit or restrict each other in any way, for there *is* only one eternal and the other (pseudo-) eternal *is not*. Beyond space and time are they yet, and therefore beyond limits; and neither limits the other, but rather each necessarily fits into the other, or, yet rather, the other is entirely lost in the one. None can take objection to the eternity of a pure nothing beside the eternity of pure being; and yet the two are opposed and not identical; and yet also both inhere in and make up the Absolute. If you are inclined to feel that the I holding up to itself and denying the Not-I implies a duality, remember what the Not-I is, essentially, and what this denial of it by the I amounts to. The Not-I is the Negation of the I, and this denial of it is the Negation of a negation of itself by the I. What objection can there be to the statement that "I am not Not-I," "I am nothing else than I"? Is it not purely equivalent to the statement "I am only I"? And if so, where is the duality in it? A difficulty seems to arise when we think that the pure Not-I is not equivalent to the totality of all particular Not-I's. This difficulty will be dealt with later in an endeavour to show that the pure Not-I *is* equivalent to the totality of all particular Not-I's.

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[1] तदेजति तन्नैजति तद्दूरे तदु अन्तिके ।
तदंतरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ *Îsha-Upanishat.* 5.

[2] "He who holds the doctrine that all is nothing, a mere vacuum, or that all arises from and goes back into nothing."

Such, then, is the indescribable of which the totality of the world-process is the endless description. Exact and rigorous and scientific description here perforce becomes a hymn which may seem mystic to the unscrutinising observer and yet is strictly accurate. The indescribability of the absolute Brahman is not the result of a powerlessness of thought, but of thought's completion. It is indescribable, if we will use only one of the two sets of thought-counters, terms of being or terms of nothing, such as are used in dealing with things relative and limited; but it is fully describable if we will use both sets at once.

The names of this Absolute are many, as said before. To fix the nomenclature and prevent confusion, the English word used to describe it in future in this work will ordinarily be the Absolute, and the Saṃskṛit, Brahman. Parabrahman is the same word as the last with only the intensive and eulogistic para, *i.e.*, supreme, added. One other common and significant Saṃskṛit name for it which should be specially noted here, is the Paramâtmâ—the Supreme Âtmâ, the supreme Self. In strictness the Absolute is as much the whole of Not-Self as the Self; but it is given the name of the 'Supreme *Self*' especially because the human Jîva, as will be apparent from what has been said before in Chapters IV. and V., arrives *first* at the Pratyagâtmâ, the inward Self, the universal Self, and being established there, it then includes the pseudo-universal Not-Self within itself, and so realises ultimately its identity with the Absolute, which it then calls the Paramâtmâ — Paramâtmâ, the supreme *Self* – because first seen through the universal Self, though now seen also to contain the Not-Self; and because the Self is the element, the factor, of *being* in the triune Absolute.

As the *Shvetâshvatara* says: "This udgîta, this music sound, the Aum, is the supreme Brahman. In it are the three, well indicated by the (three) letters. Knowing the secret hidden between them, knowers of Brahman merge therein and (gradually) become free from rebirth." Add again: "When with the lamp of the Âtmâ, (the Jîva) beholds the Brahman with all-intentness, Brahman, the unborn, the timeless, the pure of all tattvas, then he becometh free from all bonds."

Un Filosofo Ermetico Italiano del Secolo XVII.

Decio Calvari.

Non è facile parlare con esattezza dell'importanza che un pensatore o un riformatore religioso può avere nella storia quando delle sue teoriche o delle sue dottrine non ci è dato avere notizia ampia e precisa, quando della sua vita si raccontano eventi diversamente giudicati, quando de' suoi libri non si ha certezza che davvero siano stati publicati per la sua iniziativa e sotto la sua direzione, e si conosce, d'altra parte, che gli scritti incriminati e condannati dalla Chiesa, furono con sentenza dell' Inquisizione bruciati e dispersi.

Dalla mancanza di dati esatti per alcuni, e dal punto di vista dal quale riguardano i fatti, per certi altri, trae origine, secondo noi, il modo col quale fu considerato Francesco Giuseppe Borri, milanese, eresiarca per la Chiesa, medico miracoloso pei malati, veggente e ispirato pei suoi discepoli, mago pel popolo, fanatico schietto ed audace o parabolano pieno d'ingegno e di sapere per gli scettici e gli eruditi.

Ma lo studio e l'analisi della vita di un uomo del quale "per lo corso di molti anni si è parlato e scritto in tutte le corti d'Europa" [1] dovrebbero possibilmente essere fatti con profondità di vedute, cercando di penetrare negli scopi intimi delle sue azioni, non guardando principalmente alla parte aneddotica e trascurando troppo quella filosofica e dottrinale.

Riservandoci dunque in uno studio che seguirà l'attuale, di esaminare partitamente dal punto di vista occulto le teoriche di Francesco Giuseppe Borri quali sono esposte nei libri che vanno sotto il suo nome e di dedurre coll'aiuto dei molteplici capi d'eresia imputatigli i punti di contatto con le dottrine teosofiche, riassumiamo per ora le diverse fasi della sua vita con le censure e le opinioni che più o meno direttamente vi si connettono, tenendo presente la storia contemporanea e la critica più recente.

[1] „*Historia d'Italia*" di Girolamo Brusoni, Torino 1680, presso B. Zappata, p. 724 e segg.

Tutto questo forse sarà un'utile preparazione alla interpretazione oggettiva e imparziale di quello che pensò e operò, bene o male, questa strana figura di filosofo ermetico del seicento.

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La Riforma, come tutti sanno, nel secolo XVI aveva messo a ferro e fuoco l'Europa: Carlo V e Filippo II che nella perdita del potere assoluto della Chiesa, vedevano minato il principio monarchico che loro stava a cuore, aiutarono i Papi nell' opera di distruzione e Paolo III con la bolla 21, luglio 1542, l'anno stesso in cui fu convocato il Concilio di Trento, istituì definitivamente il Tribunale dell' Inquisizione.

La reazione cattolica in trentadue anni aveva nei soli Paesi Bassi fatte 50 mila vittime (1523—1555) e l'Italia fra i numerosi martiri della libertà del pensiero annoverava il Carnesecchi decapitato a Roma il 3 ottobre 1567 e Aonio Paleario prima strozzato, poi arso in Roma l'anno 1570: Tommaso Campanella dopo aver languito per 30 anni nelle carceri di Napoli veniva esiliato e Giordano Bruno era bruciato vivo in Campo dei Fiori il 19 febbraio 1600, reo di aver creduto all' immanenza del divino nella natura e alla pluralità dei mondi.

Poco appresso Galileo Galilei lanciava al mondo il suo "*Sidereus Nuncius*" (1610) seguito dal "*Dialogo de' Massimi Sistemi*" (1632) e la Chiesa, che pur tanto lieta accoglienza faceva sul principio al grande filosofo fiorentino, vide ben presto in quel Dialogo un "libro più esecrando e più pernicioso delle scritture di Lutero e di Calvino!" Galileo è perciò sottoposto a inenarrabili torture morali e finalmente costretto ad abiurare. Ma le antiche verità divinate dai platonici e dai pitagorici e confermate da Galileo, venivano dalla Chiesa inutilmente conculcate e sepolte.

Tutta Italia nel secolo XVII scese così basso che ogni descrizione è inferiore alla realtà: Lombardia, Napoli e Sicilia, sotto il dominio Spagnuolo, alla mercè di Governatori e di Vicerè abbietti, avidi e crudeli; Roma in preda al nepotismo, alle funzioni o alle feste, coi banditi alle porte e la corruzione che dilaga da ogni lato; Venezia decadente; i Turchi che infestano il Mediterraneo e scendono in Italia bruciando e saccheggiando le città e "facendone schiavi gli abitatori" [1]. "Nè la morale aveva di che invidiare alla politica: se i re assassinavano i sudditi, c'erano assassini anche pei re, il Clement uccise Enrico III, e il Ravaillac Enrico IV. Il pugnale non faceva orrore neppure a Roma e frate Paolo Sarpi lo seppe. Era il tempo dei bravi assoldati

[1] "*La Vita Italiana nel Seicento*", Vol. II, pag. 320 e seg. Milano, Treves, 1895. Guerrini, "*Alessandro Tassoni.*"

per servire l'iniquità dei Signori, era il tempo dei duelli mortali per questioni di preminenza e di etichetta; era il tempo dei banditi, della immoralità bestiale trionfante dovunque fosse potente e prepotente. Immoralità in alto e in basso, poichè il popolo si lorda di delitti atroci, e di vizi turpissimi non soffocati dal capestro o dal rogo, e la nobiltà ci offre la tragedia dei Cenci, e Bianca Capello è Granduchessa di Toscana. Venezia è piena delle orgie della crapula in che abbrutiscono i discepoli dell' Aretino; i Conventi, come quello di Suor Virginia De Leva, sono scuole di lussuria e di veneficio; le Corti d'Urbino e di Mantova, già onore della gentilezza italiana, non hanno più gentildonne ma cortigiane e in tutta Italia trionfa la brutalità più lurida, la perversione degli istinti più sfacciata."

"L'arte stessa è tutta una rovina. — Michelangelo e Tiziano si sopravvivono e in questi anni si spegne la loro geniale decrepitezza; ma da loro e per loro nascono la corruzione, l'esagerazione, la falsità e l'energia diventa contorsione, l'audacia stravaganza, e impera oramai il barocco tumido e vuoto, che non ha più espressione ma smorfie. Le lettere, malate del gongorismo imbecille che infierisce su tutta l'Europa, impazziscono nella ricerca di stranezze inaudite, nella caccia puerile ai concetti sbalorditivi, alle freddure scempiate, e il Marino è l'astro maggiore di questo povero cielo, dove l'Achillini, il Preti e mille altri, anfanando dietro alle vesciche sonore, alle ampollosità bislacche, sperano di meritare un posto alla lor volta. L'artificio e la falsità si accoppiano, e dalle nozze nefaste nascono i mostri che ora ci muovono al riso o alla noia. mentre allora destavano l'ammirazione sincera di un pubblico di matti. Solo la musica, vellicatrice degli orecchi avidi di nuove lussurie, rallegratrice delle feste o rinnovata compagna delle pompe ecclesiastiche, la musica che non fa paura nè ai governi nè alla inquisizione, esce di nido in quei giorni e comincia a spiegare il dilettoso volo. Ma tutto il resto non è che un mucchio di oscene macerie, un enorme sterquilinio in cui male si cercherebbe una piccola perla. Religione, politica, costumi, arte, tutto è lezzo di corruzione, fracidume di cimitero."

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Premessa questa descrizione, che sarà bene di tenere presente quando si voglia dare una spiegazione razionale alla missione che il Borri credette di poter compiere in Roma verso la metà del secolo XVII, passiamo ad esaminare la sua vita che "a été melée de tant de bons et de funestes évenements." [1] Francesco Giuseppe Borri è

[1] "*Journal des Savans*," 2 sett. 1669 e 19 agosto 1683.

nato il 4 maggio 1627 a Milano da Branda Borri, "reputato medico milanese, di vecchia nobiltà appartenente a una di quelle casate consolari che signoreggiavano durante le libertà comunali." [1] Da giovinetto lo troviamo nel seminario dei Gesuiti a Roma dove era stimato un vero portento per l'ingegno prontissimo e la "prodigiosa memoria ;" [2] ma un bel giorno, non si sa perchè, non volle andare a scuola, i Gesuiti lo punirono ed egli si ribellò trascinando seco altri collegiali. Ritenuto pericoloso fu messo fuori dal seminario, ciò che dovette produrre una certa impressione in Roma, perchè il diario di Teodoro Ameyden citato dal De Castro racconta il fatto sotto la data 16 marzo 1649.

A 22 anni il Borri è gettato così nel tumulto della vita romana "dove il costume seguitava ad essere oltre ogni dire scorretto" e il rispetto per le autorità molto meno che irrisorio : basterà ricordare il fatto straordinario menzionato nel diario del Gigli [3] in cui si legge che "il 15 maggio 1647 una turba di ragazzi prese a sassate in Piazza Santa Maria Maggiore il Papa Innocenzo X Pamphili : cosa non più veduta." Il Borri ricco, pieno d'ingegno e di carattere forte e vivace, dal 1649 al 1653 menò bella vita in mezzo alla società romana finchè, dato fondo ai quattrini, si collocò come segretario presso il Marchese Mirogli, residente dell' Arciduca di Innspruck a Roma. Non sembra però, come si vuol far credere, che egli abbia in questi 4 anni completamente perduto il suo tempo perchè pare anzi che si applicasse seriamente alla chimica e alla medicina : secondo il Bayle che ebbe la notizia dal Baudrand il quale conobbe in Roma da vicino il giovane milanese, il Borri a 26 anni era già venuto in fama pei suoi studi e aveva avuto occasione di "penetrare molti segreti astrusi e incogniti" di quelle due scienze.

Ora avvenne che nel 1654 [4] avendo incontrata disgrazia di rissa, come affermano i contemporanei, egli si rifugiò nella chiesa di Santa Maria Maggiore e d'un tratto apparve del tutto cambiato : divenne amante della solitudine, aborrì i piaceri mondani e si sprofondò negli studi teologici ravvivati allora dalla lotta tra Gesuiti e Giansenisti, coltivò particolarmente l'alchimia e l'astrologia e ben presto si atteggiò a Riformatore della Chiesa. Le misere condizioni morali d'Italia des-

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[1] De Castro : "*Un precursore milanese di Cagliostro*", in Archivio storico Lombardo, Serie III, Vol. II, 1894.

[2] Ademollo : "*Un precursore di Cagliostro*", "Fanfulla della Domenica", 13 giugno 1880.

[3] De Castro : Art. cit.

[4] Il Brusoni nell' opera citata fa risalire la conversione del Borri al 1650 ; noi preferiamo invece seguire la data del 1654 accettata dal De Castro.

critte più innanzi avrebbero davvero avuto bisogno di un soffio nuovo purificatore: la Roma papale col nepotismo più sfacciato dava di sè uno spettacolo miserando e Paolo V (Borghese), Gregorio XV (Ludovisi) e Urbano VIII (Barberini) arricchivan con tutti i mezzi le proprie famiglie. Innocenzo X (Pamphili) seguiva le orme de' suoi predecessori peggiorandole col farsi mancipio della cognata Donna Olimpia che imperava quale regina nelle vie, nei giardini, nei templi e nelle reggie stesse del Pontefice, mentre il popolo che languiva nell' ozio e nella miseria veniva ogni tanto gratificato con qualche festa accompagnata dai relativi fuochi d'artificio, talvolta da fontane di vino, e, più raramente, da moneta bianca. I preti non erano migliori del Papa e l'Altrocchi nelle note alla vita di S. Carlo afferma che a quel tempo correva un proverbio che diceva "non esservi strada più dritta per dannarsi che l'andar prete." [1] E' dunque a meravigliarsi se in mezzo a un ambiente cosi fatto il Borri sentisse la necessità di una riforma generale della Chiesa e con coraggio straordinario tentasse di attuarla lavorando audacemente sotto gli occhi stessi dell' Inquisizione, il più temibile e il più terribile Tribunale che sia mai esistito? Ma hanno ben compreso i critici vecchi e nuovi di lui la sua stretta parentela con Bruno e con Campanella e la concezione veramente teosofica e non settaria, come si cerca di far credere, contenuta nel suo disegno di voler [2] "fare un solo ovile nel mondo" o secondo scrive il Cantù [3] di voler "rimettere la purezza nella fede e nei costumi" e procurare "l'unione dei fedeli cogli infedeli?" E' senza dubbio vero che appena il Borri mutò tenore di vita e si raccolse nella meditazione, (all'età di 23 anni secondo il Brusoni e a 26 o 27 secondo altri) dovette notare con meraviglia gli "scandalosi abusi ed eccessi" della cosa pubblica e dell'onor pontificio in Roma provandone "inesprimibile pena" e concependo verso essi "profondo aborrimento;" ma questo non è tutto giacchè nell' anima di lui si dovevano essere andati svolgendo sogni vasti e generosi se, come vedremo, non solo concepì, ma predicò quell' unità fondamentale della famiglia umana, "quell'unione dei fedeli cogli infedeli" che da sola basterebbe a provare la visione limpida della sua mente, troppo ampia per essere compresa da tutti i settari antichi e moderni che credono che la verità sia loro esclusivo patrimonio e non sanno misurare la forza di coloro che di tempo in tempo, con maggiore o minore successo, mettono a repentaglio la vita e gli averi per propugnare i più alti ideali umani.

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[1] Citato dal De Castro nell' articolo sul Borri.
[2] Vedi Brusoni: Historia al libro citato.
[3] "*Gli Eretici d'Italia*", vol. III, Discorso L.

Ma il De Castro, il più equilibrato dei critici del Borri scrive: "Il disgusto che egli (il Borri) provò nella solitaria contemplazione dei mali chiesatici, lo recò anzi tratto ad un esagerato ascetismo, sia per purgarsi dei trascorsi errori, sia per rimuovere da sè i vizi altrui e farne alcuna solenne espiazione. Mi ripugna credere, come taluno, che il suo ascetismo fosse finzione, per svegliare maraviglia e attirare le anime. Era la sua un' indole ardente e appassionata, usa ad agire per convincimento e non per calcolo."

Il Borri, come abbiamo già accennato, ben presto divenne famoso in Roma per le sue cognizioni di medicina: è venerato dal popolo per le cure che prodiga gratuitamente ai malati ed è ammesso in seno alle case patrizie che lo accolgono con tutti i migliori riguardi. L'Alchimia, la Cabala, le Scienze occulte sono oggetto costante del suo studio e del suo amore: la comunicazione col mondo invisibile gli è famigliare: gli spiriti, i Serafini e gli Angeli, secondo egli afferma, gli sono prodighi del loro aiuto; di notte lo rapiscono in cielo rivelandogli di continuo i più gelosi segreti, mentre una "fiamma interna, di cui era dotato, gli serviva di contrassegno per riconoscere se le cose che diceva gli fossero suggerite da Dio." — "Umilissimo era il suo contegno, e come di uomo addolorato, non solo per i mali che tentava di lenire o di guarire, ma anche per la corruzione che infettava il pubblico e privato costume."

" . . . Incoraggiato dal buon accoglimento che gli si faceva, cominciò a dire che egli si sentiva forte abbastanza per intraprendere la cura dei mali chiesastici, che il tempo era a ciò maturo, e, ampliando via via le sue idee, nei più fidati colloqui dichiarò egli essere chiamato da Dio a si nobile ufficio." — Si accinse perciò a dar principio alla sua missione: la riforma della Chiesa Romana.

Noi non abbiamo sott' occhio il *Sommario processuale* che si trova stampato in fondo al curioso e raro libro: *L'ambasciata di Romolo ai Romani* ecc. Brusselles 1671, [1] nel quale sono riportate le notizie più importanti intorno ai fatti e alle opinioni del Borri, quali risultarono nel processo del 1661. Ma per quanto ha riguardo alla prima parte del nostro studio può bastare quello che rileveremo brevemente dalle pubblicazioni del Brusoni, del De Castro e di altri, intorno agli scopi, alle dottrine e alle facoltà del Borri e all' organizzazione che egli diede al suo tentato movimento riformatore. — Premettiamo però che non è possibile farsi cosi se non un'idea molto generale del nostro

[1] De Castro, art. cit. in nota scrive: Questro libro è erroneamente attribuito al Borri, che, quando venne stampato, si trovava nelle carceri del S. Ufficio; più ragionevolmente è attribuito a Gregorio Leti.

protagonista, idea che dev'essere necessariamente monca e in parte falsa, specie se si riferisce alle sue teoriche che, quali si trovano stampate nel sommario processuale, sono probabilmente il risultato delle insinuazioni malevole di suoi nemici, della presentazione imperfetta di suoi seguaci e della interpretazione maligna e ignorante data ai manoscritti attribuiti a lui e capitati nelle mani dell' Inquisizione. — Ci piace per la verità far notare tutto questo perchè durante il processo e la relativa condanna a morte del 1661 il Borri, come vedremo in seguito, si trovava fuori d'Italia, scampato miracolosamente ai segugi dell' Inquisizione, e si trovava pure nelle carceri del S. Uffizio a Roma quando dieci anni dopo vide la luce a Brusselles il libro sopra citato. Siamo anche lieti di constatare che il De Castro esclude che egli fosse un impostore, preferendo di ritenerlo un allucinato. Il Borri asseriva che "s'avvicinava il tempo di fare un solo ovile nel mondo," con a capo il Pontefice; voleva la Chiesa riformata e indirizzata per la retta via ritenendo che nello spazio di "pochi anni doveva farsi il sognato conquisto del Regno dell' Altissimo." Si chiamava Capitan Generale degli eserciti del nuovo Pontefice, professava un ardente desiderio di spargere il sangue per Gesù Cristo di cui si riteneva il difensore "e diceva che li suoi discepoli, nei quali affermava essere principiato questo regno, erano destinati Predicatori per convertire quelli che ci avessero avuto disposizione."

La formazione di un solo ovile con un sol Pastore, l'unione dei fedeli cogli infedeli, la venuta del Regno di Dio sulla Terra, ecco in poche parole riassunto il sogno audace di questo moderno eresiarca.

Detto in breve degli ideali del Borri, passiamo a riportare qualcuna tra le più importanti delle dottrine attribuitegli dall' Inquisizione.

Egli sosteneva che "col nome di primo Cielo si esprimeva il Padre Eterno e per lo secondo s'intendeva il Figlio e per lo terzo s'intendeva lo Spirito Santo — il Padre essere il Cielo increato, il figlio Cielo generato e lo Spirito Santo Cielo inspirato; che sono tre sfere splendidissime". Asseriva altresì che "avanti di produrre il Caos materiale Dio ne creò un altro constituito di sole qualità e produsse le potenze formatrici delli composti materiali quali sono delle sfere increate. Che Dio nell' opera della creazione del mondo elementare e di tutte le specie animali e nella distinzione degli elementi si serve del ministerio degli Angeli rubelli. Che le Creature ideali sono la materia prima della quale disputarono i Filosofi." Dagli accenni fatti precedentemente si vede come il Borri ammettesse le gerarchie degli Dei coi loro diversi ministeri: egli si mostra soprattutto devoto agli Angeli e agli Arcangeli. Da quanto riferisce il Brusoni poi si comprende che uno dei capi di eresia più fecondo di

disputa e di studio tra i seguaci e i nemici del Nostro dovette essere la Vergine, alla quale noi propendiamo a credere il Borri volle dare talvolta un significato ben più ampio e simbolico di quello che, forse, alcuni dei suoi discepoli non fossero al caso d'intendere. Altrimenti come si può interpretare "che Maria è figlia di Dio avanti la Concezione del Verbo divino" ed ebbe nell'anima sua identificata la Deità? e che ciò fu benissimo conosciuto da Gabriele e può dirsi di lei "*ab initio et ante saecula creata sum*; nella guisa appunto che si dice di Cristo che *occisus est ab origine Mundi*?" A proposito di Maria i sacerdoti seguaci del Borri avevano aggiunto nel canone della messa: "*Unispiratam filiam.*" E a prova di ciò si portavano le parole della Salutazione angelica *Gratia plena*, le quali dovevano intendersi e come se dicessero *Spiritu sancto plena*. Egli dava inoltre un' interpretazione propria a molti libri delle Scritture.

Degli uomini disse che sono "animati dalla divinissima verità della vita generata e spirata e però sono inannullabili. Che Dio in questa vita concede ai Santi il medesimo dominio sopra le bestie che concesse ad Adamo avanti la colpa."

In quanto alle proprie facoltà il Borri affermava che per "lo dono delle divine rivelazioni gli riuscivano facilissimi i più alti misteri della Fede e portandone per esempio la risurrezione dei morti, disse essere mandato da Dio per ridurre tutto il mondo ad un solo Ovile ed un solo Pastore." Sosteneva anche che pronunziando alcune parole egli poteva illuminare le persone a capire "molte cognizioni e profondissimi misteri e segreti della Sacra Scrittura. Asserì, da Dio essergli stata mandata una fiamma interna che gli serviva per contrassegno di conoscere se le cose che diceva fossero suggerite da Dio da cui gli venivano inspirati gl'insegnamenti che erano stati riconosciuti per veramente celesti da persone religiose di vita esemplare. Pubblicò altre volte d'aver veduto l'anime d'alcuni suoi compagni cinte di luci di vari colori che alludevano alla verità delle loro virtù. Professava di riconoscere dalla fronte delle persone le interne loro operazioni avendo egli grazia di vedere in faccia di ciascuno l'Angelo custode in forma di luce rotonda." Durante la Sede vacante di Papa Innocenzo X diceva che gli Angeli lo "ammaestravano di quanto si operava nel Conclave per la elezione del nuovo Pontefice."

Il Borri istituì una Congregazione segreta e le riunioni di lui coi suoi discepoli si facevano di notte. Prescriveva ad essi la meditazione e ne assegnava sovente i soggetti tratti dai passi delle Scritture, volendo che i risultati della meditazione fossero posti in iscritto. Nell' ammettere i suoi seguaci alla segreta congregazione adoperava formole iniziatrici e diceva loro che "erano chiamati e destinati a cose grandi,"

— li invitava al disprezzo dei pericoli, delle pene e della morte stessa purchè si ottenesse il trionfo del Regno dell' Altissimo. Tanto forte era l'influenza del Borri su i preti suoi aderenti che era riuscito, in qualche parte, a far cambiare il canone della messa: ai membri dell' associazione poi prescriveva delle regole da osservare e faceva loro emettere cinque voti. Il primo dei quali era di Unione fraterna. — Il secondo di segretezza inviolabile nelle divine cognizioni. — Il terzo di obbedienza a Cristo e agli Angeli. — Il quarto di povertà. — Il quinto di ardentissimo zelo nella propagazione del Regno dell' Altissimo. Ad alcuni fece anche aggiungere il sesto da spendere la vita propria per questo fervore. — A cose finite, quando cioè il nuovo assetto della Chiesa e del Mondo sarebbe avvenuto, il Borri diceva ai suoi discepoli che essi "quali uomini esemplarissimi, dovessero mettere i beni in comune, indossare particolare veste, un robone di pelle bianca semplice e liscio, aggiuntovi un cappuccio nell' inverno, i capelli per modo che fingessero una croce; al collo un cerchio di ferro con le parole: *Pecora schiava dell' Agnel Pastore.* L'abitazione e gli utensili si fabbricherebbero con povertà di sola terra e paglia, della quale pure si fabbricherebbero calici e patene; cibo frugalissimo, costumi senza macchia, universale amore."

A Roma non si sa per qual ragione il Borri fosse tollerato benchè, come dice l'Ademollo [1] "i suoi maneggi politici, religiosi e alchimistici non potessero restare ignoti al governo." Anche nell' *Ambasciata di Romolo ai Romani* si legge essere strano che un uomo di questa sorte "habbia potuto fare un mescuglio d'heresie, e trovar seguaci del tutto humiliati a' suoi cenni, con ferma risolutione di morir Martiri del Santo Officio." Ma sia come si voglia, nel 1655 Innocenzo X ammalò gravemente e morì in breve: il conclave per l'elezione del Papa durò tre mesi, risultando alla fine eletto il Cardinale Chigi col none di Alessandro VII (7 Aprile 1655). Il nuovo pontefice, che era stato "severissimo segretario di Stato sotto Innocenzo X," dette immediatamente un indirizzo migliore alle cose ecclesiastiche e naturalmente il S. Ufficio dovette forse far meglio il suo dovere: il Borri riconosciuta l'impossibilità di tentare un movimento qualsiasi, piuttosto che cadere nelle mani dell' Inquisizione si risolse improvvisamente di lasciare Roma giacchè, aggiunge il *Sommario processuale* "la vigilanza di chi governa non permetterebbe che rimanessero occulti li segreti congressi dei suoi seguaci." Ma a proposito della fuga di Borri da Roma, troviamo curiosi particolari nel libro di Francesco Cancellieri intitolato "*Dissertazioni epistolari di*

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[1] *Vedi art.* cit.

G. B. Visconti e Filippo Waquer de la Barthe sopra la statua del Discobulo scoperta nella Villa Palombara ecc., Roma *1806*, presso *Antonio Fulgoni*." [1] Secondo il Cancellieri dunque il Borri avrebbe conosciuta per la prima volta in Roma la Regina Cristina di Svezia nel 1655, poco dopo la sua prima venuta nella Capitale del Cattolicismo condottavi dai Gesuiti. Ma ben poche volte dovette il Borri recarsi a Palazzo Riario alla Lungara (attualmente Palazzo Corsini) dove quella donna bizzarra teneva i suoi ricevimenti e dove "era un continuo succedersi di serenate, di giostre, di spettacoli, di saltatori e di saltimbanchi. Corteggiata da una schiera di Cardinali, circondata di nobili spiantati e di ribaldi riparati nella franchigia del suo palazzo per salvarsi dai birri, tra i musici, i poeti e gli alchimisti," [2] Cristina di Svezia in mezzo alle altre sue occupazioni provò a ritrovare l'arte di fare l'oro. Fece perciò costruire nella sua casa parecchi laboratori invitando gli alchimisti ad andarvi a fare le loro operazioni. Tra questi era il Borri il quale sembra si presentasse alla Regina affermandole di possedere l'arte di trasmutare i metalli e lasciandogliene un saggio in due vasi che s'era fatti dare, e che riempiti d'un certo liquore erano stati ermeticamente chiusi con doppia chiave, una restata in mani della Regina e l'altra nelle sue. "Après longtemps, la reine, ne voyant pas revenir le jeune alchimiste, se fâcha d'avoir été raillée: elle fit ouvrir à toute force la cachette et s'empara des deux vases."

"La reine trouva dedans la liqueur congelée; cependant elle avait été changée en or dans l'un et dans l'autre en argent: et tous les deux ces métaux êtaient parfaits dans leurs qualités respectives." [3]

Il Borri dunque non s'era fatto più vedere a Palazzo Riario e senza dubbio egli dovette far comprendere ai suoi seguaci la necessità sua di allontanarsi da Roma, se non voleva cadere nelle mani dell' Inquisizione. Pare infatti che travestitosi da pellegrino si recò un giorno nella villa del Marchese Massimiliano di Palombara all' Esquilino, passionato alchimista anch'egli, già stato conosciuto dal Borri nei ricevimenti dati da Cristina di Svezia, e dopo aver parlato con lui domandò di vedere il suo laboratorio.

Il Borri avendo riconosciuto che la grande opera nel laboratorio del Marchese era molto avanzata, "demanda de pouvoir coucher

[1] Vedi *Bornia: Un monument alchimique de Rome*, nell' *Initiation* del giugno 1895, No. 9, p. 224–260.

[2] *Gnoli: Roma e i Papi nel 600* in "Vita Italiana nel Seicento." Treves, Milano, 1895, p. 112.

[3] Vedi art. del Bornia già citato.

pendant la nuit dans une chambre à côté dudit laboratoire, pour être à même de surveiller l'oeuvre de temps en temps." [1] Ora avvenne che la mattina seguente per quante ricerche si facessero il pellegrino non fu potuto trovare e nel laboratorio insieme con l'oro puro riversato al suolo, il marchese trovò alcune carte sulle quali erano scritte delle frasi e tracciati enimmi. Il Borri dunque era fuggito da Roma per far ritorno a Milano ove, come vedremo, continua nel suo lavoro di propaganda fino al 1659. Intanto il marchese di Palombara in ricordo della strana avventura capitatagli fece porre molte iscrizioni alchimistiche nella camera e sul muro esterno della sua casa di campagna, e nel 1680 una parte degli enimmi lasciati scritti dal Borri li fece scolpire sopra la porta principale della sua villa e una parte intorno a una piccola porta in marmo dirimpetto alla chiesa di S. Eusebio. Questa piccola porta, detta alchimica, o magica, fino al 1871 si trovava ancora lungo il muro che chiudeva la via dell' arco di Gallieno all' Esquilino e conduceva a S. Giovanni in Laterano ed ora si può vedere benissimo conservata a fianco dei cosi detti trofei di Mario nel pubblico giardino di Piazza Vittorio Emanuele. A titolo di curiosità diamo qualcuna delle iscrizioni che si trovano incise su questa porta. Nella sua parte superiore intorno a un cerchio che contiene due triangoli intrecciati nei quali sta una croce cui si attacca un altro piccolo cerchio, e che alla sua volta ne contiene uno più piccolo, si legge: *Tria sunt mirabilia Deus et homo Mater et virgo Trinus et unus.* E nel piccolo cerchio: *Centrum in trigono centri.* Sull'architrave è scritto in ebraico: *Ruh Elohim* (Spiritus Dei). Altre iscrizioni sono ai fianchi e alla base della porta, per esempio: "*Cum Solo Sale et Solo Sile. — Sophorum Lapis non datur Lupis. — Qui potentia Natura arcana revelat mortem querit. — Hodie pecunia emitur spuria nobilitas sed non legitima sapientia.*" Vi sono anche parecchi segni cabalistici.

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Sulla fine del 1655 dunque, a quanto sembra, il Borri abbandonata Roma si rifugia a Milano dove seguita nel suo lavoro: alterna la sua dimora tra questa città e Pavia, acquista l'adesione di numerosi seguaci, continua a stare in rapporto cogli affigliati di Roma e nelle sue riunioni segrete impartisce le istruzioni mistiche e li incoraggia alla conquista del propugnato ideale. Egli fu lasciato indisturbato durante 4 anni e cioè fino al 1659 quando per la denunzia dell'abate Carlo Bartolomeo Piazza, l'arcivescovo Litta "informato dei maneggi

[1] Bornia art. cit.

di lui.... fe' trarre nelle proprie carceri uno degli adepti...." Il Borri non perdette il suo sangue freddo, incitato dai suoi compagni pensò per un momento a provocare una sommossa popolare per liberare il prigioniero, ma vista forse l'improbabilità del successo vi rinunziò. Intanto l'Inquisizione procedette ad altri arresti, senza riuscire a metter le mani addosso all'audace Riformatore il quale a Milano come a Roma ebbe il tempo di porsi in salvo rifugiandosi questa volta nella vicina Svizzera. L'Inquisizione Milanese citò ben tosto il Borri innanzi al suo Tribunale, ma non essendo egli comparso fu condannato in contumacia. "La sentenza recava la sua espulsione dalla Società cattolica, la privazione dei beni, arsi gli scritti; principi e vescovi dovevano ovunque capitasse, arrestarlo; vietato sotto pena di scomunica, dargli assistenza ed aiuto." [1] Vennero però arrestati alcuni suoi seguaci che furono fatti solennemente abiurare nella metropolitana di Milano il 26 Marzo 1661. Dal Diario di Mario Cremosano si rileva che tra i devoti del Borri sottoposti incatenati alla funzione dell' abiura c'erano anche due sacerdoti e che un secolare detto il Mangino di Voghera a mezzo il processo negò con alta voce ciò che aveva confessato onde gli fu messo un bavaglio in bocca e le manette e lo levarono via d'ordine del P. inquisitore." [2] Al popolo accorso numeroso alla funzione Papa Alessandro VII aveva concesso un'indulgenza di 15 anni e altrettante quarantene.

Subito dopo il processo e la sentenza di Milano l'Inquisizione di Roma aprì anch'essa un processo contro il Borri e riuscite vane le intimazioni fattegli in data 2 Marzo 1659 e 2 Ottobre 1660, lo condannò in contumacia "rilasciando in mancanza della persona la sua effigie al cardinale pro-governatore e suo luogotenente criminale per eseguire in essa le dovute pene." Il 2 gennajo 1661 seguì nella chiesa della Minerva l'abiura di 4 seguaci del Borri alla presenza di molti prelati e di numeroso popolo e il giorno seguente, come risulta dal sommario processuale "l'effigie del detto Giuseppe Francesco Borri dipinta al naturale in un quadro fu portata per Roma sopra un carro accompagnato dalli Ministri di Giustizia nella Piazza di Campo di Fiori, dove dal Carnefice fu appiccata su le forche e dopo abbruciata con suoi scritti."

Da Milano il Borri si rifugiò in Isvizzera, di qui passò in Alsazia, donde dopo essersi fermato alquanto a Strasburgo, si diresse in Olanda, stabilendosi finalmente in Amsterdam. Tutti gli scrittori sono concordi

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[1] Art. cit. del De Castro.

[2] Codice della Trivulziana, publicato dal Conte Porro Lambertenghi in Arc. st. Lomb. 1880, p. 263, citato dal De Castro

nell' affermare che in questa città egli raggiunse l'apogeo della sua fortuna e della sua fama: per le sue cure maravigliose fu ritenuto medico insuperabile, un vero taumaturgo. Ai poveri prodigava i suoi aiuti e le sue medicine gratuitamente e tutti quelli che ricorrevano a lui se ne partivano guariti: "cavalieri e principi di Francia e di Germania venivano per le poste a consultarlo e conoscerlo." [1] Il Senato di Amsterdam lo fece cittadino di quella città: agli onori si aggiunsero i lauti guadagni che, pare, lo condussero a una vita tutt'altro che sobria e umile, quale aveva predicato ai suoi seguaci in Italia. Nacquero ben tosto negli scienziati e nei medici locali invidie e calunnie, rafforzate dal fatto che egli con la sua vita fastosa s'era creato dei debiti cui non poteva far fronte; ma anche ad Amsterdam, come già a Roma e a Milano, quando stavano per mettergli le mani addosso per arrestarlo, egli fuggì senza che nessuno potesse raggiungerlo. Arrivò infatti sano e salvo a Copenaghen dove riuscì ben presto a entrare nelle grazie di Federico III, cui promise oro abbondante per mezzo della trasmutazione dei metalli e dal quale ebbe forti anticipazioni di denaro per attendere alla "grand' opera". Olao Borich, alchimista olandese il quale godette pure delle grazie di Federico, non esita a chiamare il Borri "*phoenicem naturae et gloriam non tantum Hesperiae suae sed Europae.*" [2] Intanto Cristina di Svezia che nel 1660 per la morte di Carlo X Gustavo, da Roma aveva fatto ritorno a Stocolma, donde s'era ritirata ad Amburgo scoraggiata di non aver potuto ricuperare il trono perduto, ebbe vaghezza di rivedere il Borri nella speranza di ottenere dell'oro per mezzo del "fornello filosofico". Il Borri si recò infatti ad Amburgo presso di lei, ma dopo aver tentato invano di riuscire nella "grand'opera" spendendovi somme straordinarie fornitegli dalla Regina, fece ritorno a Copenaghen dove il Re gli concesse le più alte onorificenze, lo fece proprio consigliere e ministro [3].

Il De Castro crede che siano di questo tempo le lettere contenute nel libro: "*La chiave del gabinetto del Cavaliere Giuseppe Francesco Borri*, Colonia, appo Pietro del Martello 1681;" stampate cioè col nome del Nostro quando egli, come vedremo, si trovava in carcere a Roma. Secondo questo critico, che prende la notizia dal Bayle, la data di Colonia è falsa perchè le lettere contenute in quel volume sarebbero state stampate a Genova, se pure è vero che siano proprio

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[1] Cantu' "*Gli Eretici d'Italia.*" Vol. III Discorso L.

[2] Cantu' libro citato. Notiamo che il Cantù scrive Olao Barch invece die Olao Borich.

[3] De Castro: art. cit.

del Borri e "non una compilazione editoria per lucrare sulla sua fama." Noi non abbiamo per ora sott'occhio questo libro che, come già dicemmo, ci riserviamo, possibilmente, di esaminare insieme col Sommario processuale, allo scopo di dedurre i punti di contatto che il nostro famoso alchimista possa avere con le dottrine teosofiche. Però dall' esposizione sommaria che di quelle lettere fa il De Castro e dalle poche citazioni del Cantù, ci pare di potere fin da ora asserire che nel libro "La chiave del Gabinetto" una parte sia realmente dovuta alla penna del Borri ed un' altra alla malignità e alla ignoranza dei suoi nemici: crediamo anzi che tutte le affermazioni che vi s'incontrano circa la vanità delle scienze occulte e le beffe che l'autore si sarebbe fatte sulla credulità altrui [1] non possono essere del Borri che senza dubbio ebbe molti difetti, ma che possedette anche attitudini e facoltà per le quali non era in grado di dubitare dell' esistenza di certi fatti e di certe verità in natura.

Salvo, forse, il De Castro che nell' articolo più volte citato, si mostra quasi sempre inclinato nell' ammettere almeno la buona fede da parte del Borri in quanto ha rapporto alle opinioni e ai casi della sua vita, gli altri critici si lasciano per lo più trascinare dal concetto che egli fosse un impostore e un ciarlatano, e così non si occupano punto di quanto potesse esservi di vero nelle sue dottrine e nelle sue azioni, ovvero, con un sistema ancora più comodo, ma che dismostra sempre più la loro superstizione e la loro ignoranza, o lo giudicano un traviato o negano ogni qualità seria in lui.

La prima tra le lettere che si trovano stampate nel libro su ricordato si occupa "degli spiriti elementari, ondine, ninie, salamandre e fornì all'abate De Villars le principali idee del suo *Conte de Gabalis*... Le sette lettere successive riguardano la grand' opera e in genere le arti magiche. L'ultima è una dissertazione sull' anima dei bruti. Ma, aggiunge il De Castro: le cure ermetiche non impedirono al Borri di approfondire gli studi medici, ed ebbero autorevole corso due lettere scritte al francese M. Bartholin. Una di esse parla della formazione, della struttura e della sostanza del cervello e del sottilissimo liquore che ivi si produce e nel quale, secondo lui, risiede l'anima ragionevole. L'altra lettera tratta della maniera di guarire parecchie malattie degli occhi, e particolarmente di alcune cure in proposito felicemente eseguite dallo stesso Borri."

Noi non possiamo entrare qui nel merito della questione, risoluta tanto facilmente dai critici non occultisti i quali dicono l'esistenza degli spiriti della natura "fantasie da cervello infermo," ma teniamo

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[1] Vedi Cantu', discorso citato.

però a far rilevare come il Borri, d'accordo in ciò con le tradizioni occulte di tutti i tempi e di tutti i paesi, ammettesse l'esistenza degli elementali del fuoco, dell'aria, dell'acqua e della terra, altrimenti chiamati Salamandre, Silfi, Ondine e Gnomi. Per chi non lo sapesse l'ufficio di queste creature invisibili della natura, secondo la Teosofia, consiste "nell'esercizio delle attività proprie dei loro elementi;" esse sono, in altri termini, i canali attraverso i quali lavorano le energie divine in questi campi separati, sono l'espressione vivente della legge in ognuno di essi." Sono infine i "vezzosi figli irresponsabili della natura, che la scienza ha relegato freddamente entro i limiti dei *racconti pei bambini*, e che saranno rimessi al loro posto nell' ordine naturale dagli scienziati più saggi di un giorno avvenire. Solamente i poeti e gli occultisti credono in loro, i poeti con l'intuizione del loro genio, gli occultisti col potere dei loro sensi disciplinati. La moltitudine scettica ride degli uni e degli altri, e soprattutto degli occultisti; ma non importa, ai figli della sapienza sarà un giorno resa giustizia." [1]

Un' altra questione importantissima trattata nella settima lettera della "Chiave del Gabinetto" è quella relativa all' anima dei bruti; noi l'esamineremo a suo tempo per vedere se e quanto le idee del Borri si avvicinino alle teoriche occulte.

Ma Federico III, il grande protettore del Borri, il 19 Febbraio 1670 morì e gli succedette il figlio Cristiano V, nemico dichiarato dell' alchimista milanese, il quale, presentendo che tutti gli odii e le ire della Corte si sarebbero scagliati contro di lui, credette bene di allontanarsi precipitosamente da Copenaghen diretto verso la Turchia. [2] Attraversata la Germania e giunto in Ungheria, stava per passare il confine ed entrare nel territorio turco, quando a Goldingen, fu arrestato per ordine del conte del luogo il quale, pare, ebbe sospetto che egli fosse tra coloro che avevano preso parte a una congiura contro l'Imperatore d'Austria e fu perciò senz' altro spedito a Vienna. E' curioso che Leopoldo I fu avvertito dell' arrivo del Borri mentre era in colloquio col nunzio pontificio, il cardinale Antonio Pignatelli (che divenne poi Papa Innocenzo XII), il quale al

[1] V. Besant, "*Sapienza antica*," traduz. ital. pag. 81, 82, 85.

[2] Quale ministro di Federico III il Borri era stato prodigo col Re di consigli e massime che come la *Chiave del Gabinetto* videro la luce in un volume intitolato: *Istruzioni politiche del Cavaliere Giuseppe Francesco Borri milanese date al Re di Danimarca in Colonia appo Pietro del Martello 1681.* Quest' opera per la sua indole ha poca importanza pel nostro studio: essa dimostra però la versatilità dell' ingegno e la cultura dell' autore.

sentire il nome dell'eresiarca già condannato a morte dall' Inquisizione di Roma, ne chiese subito all' Imperatore l'estradizione. Sembra però che dopo che il Borri ebbe avuto un colloquio coll' Imperatore, la richiesta del nunzio pontificio fu limitata da una condizione molto importante, quella cioè che l'arrestato in ogni caso, non sarebbe stato sottoposto alla pena capitale. E fu portato infatti incatenato e sotto buona scorta a Roma dove giunse il giorno stesso in cui si dava l'avviso dell' elezione del nuovo pontefice Clemente X di Casa Altieri che vecchissimo regnò solo sei anni (1670—1676). Fu immediatamente rinchiuso in Castel S. Angelo in attesa, pare, dell' esecuzione della sentenza di morte che pesava sulle sue spalle. Ma sia per la promessa fatta all' Imperatore d'Austria dal Cardinale Pignatelli, come abbiamo sopra accennato, sia per la simpatia che il Borri seppe inspirare presso qualche prelato, il fatto è che la sentenza non fu eseguita e ciò malgrado che l'abate Piazza, quello stesso che a Milano l'aveva denunciato all' autorità ecclesiastica, si adoprasse con tutta la sua forza contro un eretico così pericoloso. Passarono circa due anni prima che si riaprisse il processo, come si rileva dagli *Avvisi di Roma* del 7 maggio 1672, in cui è detto così: "E' stata deputata una congregatione di tre prelati per la causa del Borri, che si trova carcerato in vita in questo Castel S. Angelo da un pezzo in qua e che è stato ammesso adesso a nuove difese per opera di Monsignor Bottini, e credesi mediante un grosso regalo." [1] — Al Giudizio, scrive il Cantù, il Borri comparve ben in arnese "con un vestito di moâro fiorato nero con un' ongherina dell' istesso, ben fornito di guarnizione: la sua statura era alta, ben proporzionato di membra, capelli neri e ricci, viso tondo, carnagione bianca, sembiante maestoso!" [2] C'è da credere che il Borri si difese molto bene innanzi ai suoi giudici se nella nuova sentenza la pena di morte non fu confermata avendo riportato nella votazione tanti voti favorevoli e tanti contrari, cavandosela col "carcere perpetuo, l'abiura pubblica ed altri atti di umiliazione e di penitenza." Questa sentenza porta la data del 25 settembre 1672 ed ebbe esecuzione il giorno appresso, domenica. Infatti negli *Avvisi di Roma* del 27 settembre dello stesso anno si legge: "Seguì domenica nella chiesa della Minerva la scritta abiura del Borri, il quale comparve sul palco con intrepidezza e forse baldanza, mostrandosi veramente poco pentito: fu in ultimo pubblicata la sua sentenza, consistente nella pena di carcere perpetua, con la riserva di poter la congregatione minorarla e ed anche levarla

[1] V. Ademollo, art. cit. in "*Fanfulla della Domenica*" 13 Giugno 1880.
[2] "*Gli Eretici d'Italia*". Discorso L.

affatto." [1] Hanno un bel far credere il *Mercurio d'Olanda* e i critici ostili al Borri che egli svenisse due volte per la paura durante la funzione dell' abiura: tanto dagli *Avvisi* qui sopra riportati, quanto della "*Breve relazione della vita del Consigliere Giuseppe Francesco Borri*" stampata nel 1681, e tutt' altro che favorevole al Nostro, si rileva che egli codesta paura molto probabilmente non l'ebbe. "Quando gli fu rimprocciato che voleva farsi Duca di Milano, levò gli occhi al cielo per isdegno e guardò con bieca guardatura il Cardinale Portocarrero."

Che più, lo stesso Ademollo, tutt' altro che tenero pel Borri scrive: "Non è dunque vero che egli apparisse spaventato e pusillanime a segno da svenirsi due volte, ecc." Doveva essere invero un assai triste spettacolo quello dell' abiura, un insieme di serio e di grottesco, di ridicolo e di maestoso da produrre nello stesso tempo sdegno e dolore nell' animo dell' eresiarca schiavo dell' ignoranza dei suoi giudici, zimbello dell' incoscienza del popolo. — Intervennero alla cerimonia, che, come di solito, ebbe luogo alla chiesa della Minerva, principi e baroni, cardinali e ambasciatori in gran pompa, compresi i "due inquisitori Casamatta e Pozzobonelli, quest' ultimo misericordioso al Borri, che aveva conosciuto a Milano. Il reo, vestito degli abiti del l'inquisizione, tunica di tela nera senza collare scendente fino alle calcagna, sul petto e sul dorso dipintevi croci rosse, avvinto da catene le mani e i piedi, ginocchioni su un palco da patibolo, con un cero nella destra," fu fatto confessar delle sue colpe ritrattando parole e scritti, fatti e opinioni e chiedendo di esser riammesso nel grembo di Santa Romana Chiesa! E il popolo, che fin dalle prime ore del giorno aveva occupata la chiesa mangiando e bevendo allegramente su tavole imbandite sulle sedie o sulle balaustrate degli altari, alla lettura dei capitoli dell' abiura gridava, nell' avidità di uno spettacolo atroce: "Al fuoco! Al fuoco!" — Chi per poco conoscendo la grandiosità e la severità della chiesa della Minerva, si riporti con la mente alla terribile cerimonia da noi brevemente descritta, potrà comprendere fino a un certo punto il carattere tenebroso e orribile dell' abiura. — Nel settembre 1687, vale a dire quindici anni dopo il Borri, e mentre questi era ancora vivente, un altro eretico, il famoso dottore Michele Molinos, spagnuolo, capo dei confessori di Cristina di Svezia, autore del quietismo, fu costretto ad abiurare pubblicamente nello stesso tempio. E curioso notare col De Castro e l'Ademollo che circa un secolo dopo la piazza della Minerva a Roma vedeva un altro spettacolo simile, come *finale*, del processo contro il Cagliostro "Per altro

[1] Ademollo art., cit.

nel 1791, torbida annata anche a Roma, la prudenza consigliò di non esporre al pubblico il Gran Maestro della Massoneria egiziana. Letto il processo, furono bruciati gli oggetti e le carte della setta, ma l'abiura del Cagliostro fu accettata in privato nel luogo della sua detenzione." Ed è più curioso ancora, osserviamo noi, che il trattamento usato dalla Chiesa a Cagliostro è pressochè lo stesso di quello che circa un secolo e mezzo prima aveva usato a Galileo Galilei quando, in mezzo a spasimi morali inenarrabili, il 22 Giugno 1633 nella "gran Sala dei Domenicani alla Minerva gli era data lettura della sentenza che proibiva il suo libro (*il Dialogo de' Massimi Sistemi*) e a lui infliggeva il carcere ad arbitrio nelle prigioni del Tribunale; e ricevevano, stando lui in ginocchione, l'abiura impostagli, che egli recitava di parola in parola e sottoscriveva." [1]

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Il Borri dopo l'abiura fu ricondotto nelle terribili carceri dell' Inquisizione dove, pare, restò fino al 1678, quando, ammalato assai gravemente il Duca d'Estrées, ambasciatore di Francia a Roma, e disperando omai i medici di salvarlo, per intromissione di un cardinale si ottenne dal Papa il permesso di farlo visitare dal famoso eresiarca: "merito o fortuna il Borri guarisce l'ambasciatore; parve miracolo." Nella fantasia del popolo di Roma ed anche nella mente delle classi superiori egli era ritenuto "un mago, un misterioso dominatore di forze occulte." Il popolo che l'accompagnò fino a Palazzo Farnese, residenza dell' Ambasciatore di Francia, diede segni tanto manifesti di voler vedere il Borri che si dovette permettere a quest' ultimo di mostrarsi sulla loggia. "In veste lunga di color verdesanto" egli "tra le guardie del Sant' Uffizio, apparve al popolo comosso, plaudente. Tutti volevano esser curati da lui." [2] La guarigione del Duca d'Estrées fece dire a Pasquino che nel 1678 dovendosi operare un miracolo a Roma, doveva però esser compiuto da un eretico e procurò al Borri la riconoscenza dell' Ambasciatore di Francia, il quale gli ottenne dal Papa di cambiare la sua dimora nelle tetre carceri dell' Inquisizione con la prigione di Castel S. Angelo. Pare che mercè altre cure e guarigioni ottenute, il Borri a poco a poco ebbe il permesso non solo di trasformare la prigione in un alloggio "un assez joli appartement qui consistait en trois chambres et un laboratoire" [3] ma di uscire

[1] Del Lungo: Galileo, in "*La Vita Italiana nel seicento*" II Milano, Treves, 1895.

[2] V. Gnoli, art. cit. "*Roma e i Papi nel seicento.*"

[3] V. Ademollo, art. cit

liberamente per esercitare la sua professione, attendere alle ricerche ermetiche e frequentare le case patrizie.

Il bugigattolo, dunque, che oggi i ciceroni mostrano al visitatore di Castel S. Angelo fu per ben poco, se pur lo fu mai, la dimora del Borri. Sembravano ritornati i bei tempi della sua giovinezza e delle sue prime armi in Roma. A Palazzo Riario con Cristina di Svezia e la sua corte egli riprese le sue ricerche alchimiche passando intere notti accanto al "fornello filosofico", dame e cavalieri lo desideravano nelle loro case, attratti dalla sua fama e dalla credenza nei suoi poteri straordinari e misteriosi. Egli era tanto entrato nella grazia e nella stima del bel mondo romano che nel marzo 1678 lo troviamo nominato negli *Avvisi* di Enea De Vecchi per avere ottenuto dalla Principessa di Ratzowill un prestito di mille doppie lasciando in garanzia un filo di perle stimate cinquemila scudi. C'è chi crede che tali perle fossero di fabbricazione del Borri che, si dice, conoscesse il segreto per farle: infatti il Menagio citato dall' Ademollo scrive ch' egli "avait un secret pour faire les perles et c'était-là son revenu."

Parecchi furono gli anni passati dal Borri in una vera e propria libertà, ma con la morte della Regina Cristina di Svezia, avvenuta nell'aprile 1689, egli perdette con suo grande dolore, una validissima protettrice; ne intese infatti poco dopo gli effetti, quando nel 1691 eletto Papa col nome di Innocenzo XII quel cardinale Pignatelli, che era nunzio pontificio all' epoca del suo arresto a Vienna (1670), lo obbligò a non uscir più da Castel S. Angelo come aveva fatto per lo innanzi. Nel 1692 un figlio di Cristiano V, già nemico accanito dell Borri, come abbiamo veduto, essendo stato dichiarato dai medici affetto da male incurabile, partì, benchè gravemente infermo, da Copenaghen, per venire a consultare l'eresiarca racchiuso a Castel S. Angelo, tanta era la fama che l'alchimista milanese godeva come medico prodigioso. Il Borri però fece sapere al Papa che non avrebbe intrapresa la cura del figlio del Re di Danimarca se non a patto di riavere nelle ore del giorno la libertà: e il Papa non avendo voluto acconsentire, il povero malato non potè nulla sapere dal Borri intorno alla propria infermità, eccettuato il consiglio di recarsi a Napoli e restarvi molto tempo. Poco andò però che il Pontefice stesso (1695) ebbe bisogno del Borri che richiesto dell' opera propria a vantaggio di Innocenzo XII malato gravemente di podagra alle mani, ne operò ben presto la guarigione. Ma la riconoscenza del Pontefice non ebbe tempo di manifestarsi al Borri, che colpito da febbri miasmatiche e non avendo potuto ottenere la china, come aveva chiesto, per curarsi, morì il 13 di giugno 1695. Nel diario di Gaetano Ursaia citato dall'

Ademollo si segna la morte nel giorno accennato e si aggiunge: "era questi (il Borri) medico eccellente e medicava con profitto quelli che se gli conducevano non potendo uscire da Castello."

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Così chiuse la sua lunga avventurosa vita Francesco Giuseppe Borri, milanese, giudicato in maniera diversa da critici antichi e moderni: l'Ademollo smentendo in parte quanto ha affermato nel corso del suo studio, conclude dicendo che il Borri *fu ingegno violento sì ma grande* e che al sapere che egli possedè si arriva soltanto per la via dello studio grave e profondo negletto dai ciarlatani e che a lui non mancò. Il De Castro invece ammira in lui più che l'ingegno, la volontà, il vigore, l'audacia, le inesauribili risorse in tutte le contingenze più strane della sua vita: il *Journal des Savans* ne parla due volte, il 25 settembre 1669 e il 19 Agosto 1683; il Barone Custodi nella continuazione alla Storia del Verri lo dice di "altissimo ingegno", e il biografo dei medici milanesi, Bartolomeo Corte, non disdegnò di ricordarlo nella sua opera, accennando alle sue "cure prodigiose." [1] Ma l'accusa che tanto i suoi nemici del tempo quanto i critici gli fanno più d'ogni altra, è di aver delirato e farneticato verso fini fastantici, e, naturalmente, irrealizzabili. Se con questa accusa si vuol rimproverare al Borri l'ideale che egli vagheggiò nella prima parte della sua vita pubblica, quando avrebbe voluto fare degli uomini un solo ovile con un sol pastore, senza distinzione di fedeli e d'infedeli, noi diciamo che desidereremmo con tutto il nostro cuore molti sogni in questo senso venissero fatti tuttodì perchè ci dimostrerebbero in maniera assai evidente, che davvero gli uomini si vanno avvicinando, per mezzo di correnti di simpatia e di fratellanza, verso quell' unione che sarà la gloria delle razze avvenire. E i membri della Società Teosofica che hanno come primo oggetto della Società stessa la formazione di un nucleo di una fratellanza umana senza distinzione di razze, di credo e di colore, ascriveranno sempre a gran merito del Borri una così sublime aspirazione. E se è vero quel che scrive il Calvi, citato dal De Castro in "*Famigli notabili milanesi*" che cioè "il mare era troppo tranquillo perchè un uomo, avesse pure nervi di acciaio e cieca fede nella propria missione, vi suscitasse la tempesta; sicchè l'ardito inconsulto novatore si spezzò come canna in mano a robusto atleta," non è men verò però che il Borri mise in movimento una forza la quale se non riuscì allora a produrre il suo effetto, andò ad unirsi a tutte quelle passate e future che dotate della stessa tendenza, produrranno quandochessia

[1] "*Scrittori medici milanesi,*" Milano 1878, in art, del De Castro.

il risultato voluto. Non fa davvero bisogno di essere un occultista profondo per capire come tutte le cause ideali vanno di giorno in giorno guadagnando in varia misura terreno, non pel semplice fatto degli sforzi dei loro propugnatori d'oggidì, ma per quelli altresì di tutti i lavoratori noti ed ignoti, grandi e piccini, di tutti i tempi trascorsi. Se qualcuno ha voglia di meditare su questa linea di pensiero potrà forse capire in che cosa consista e dove sia riposto il segreto della forza della tradizione, sia filosofica, sia politica, sia religiosa.

Se poi al Borri si fa l'accusa di visionario, ciarlatano e stregone perchè "incorreggibile" torna sempre allo studio delle sue "abberrazioni ermetiche" e passa intere notti accanto al "fornello filosofico", ovvero perchè vede e conosce ciò che altri non conoscono nè vedono, come si rileva dai poteri occulti di cui era dotato, rispondiamo che non saremo neppure noi quelli che possiamo convenirne. Tutti sanno che la scienza moderna non isdegna ammettere che vi sia qualcosa di vero nelle ricerche alchimiche, se non altro in base a quel principio della unità della materia che costituisce il sostrato filosofico delle speculazioni recenti di molti studiosi; come non isdegna di prendere in serio esame i fenomeni psichici di varia natura che vanno sotto il nome di telepatia, di chiaroveggenza, d'ipnotismo e di spiritismo. Ora i cultori della Teosofia che sono un poco famigliari con la costituzione occulta dell' Uomo e coi suoi poteri latenti, riconoscono facilmente anche dagli scarsi accenni fatti dal Brusoni sulle qualità magiche del Borri, che egli doveva conoscere poco o molto l'uso dei sensi sottili dei nostri corpi invisibili, altrimenti certi particolari su forme e colori non avrebbe potuto rivelarli ai suoi discepoli.

Concludendo non vogliamo negare gli errori e i difetti che il Borri potè commettere o avere: solo ci piace osservare che dei meriti che ebbe e delle facoltà che possedette mal può sentenziare una critica che non è in grado di capire con cognizione di causa l'importanza degli uni o delle altre. Il meno non può contenere il più, lo scolaro non è sempre in condizione di giudicare il maestro.

E noi siamo certi che gli studiosi di un giorno avvenire riconosceranno in questo filosofo ermetico del secolo XVII un anello non indegno della lunga catena di occultisti che in tutti i tempi e presso tutti i popoli, talvolta esaltati e onorati ma più spesso vilipesi, misconosciuti e calunniati, hanno lavorato e lavorano pel trionfo della Verità.

Symétrie et Rhytme.

Gaston Polak.

Les pages qui vont suivre, forment la conclusion d'une étude sur la symétrie et le rhytme, étude qu'il sera bon de résumer en deux mots :

La symétrie se retrouve partout dans les sciences. En Mathématiques, l'opposition de l'addition et de la soustraction, de la multiplication et de la division, des grandeurs positives et négatives; la symétrie des figures de la géométrie, et des formules de l'algèbre; la dualité des méthodes de géométrie analytique, ponctuelle et tangentielle, l'opposition du calcul différentiel et du calcul intégral, voilà autant d'exemples de symétrie

La Mécanique nous apprend que l'action est toujours accompagnée d'une réaction égale et contraire, c'est à dire symétrique de l'action; d'autre part, les deux mouvements que cette science étudie, celui de translation et celui de rotation, s'opposent aussi symétriquement.

La Minéralogie nous montre que les formes cristallines sont douées de symétrie, et qu'en outre, beaucoup de cristaux tendent vers une symétrie supérieure à celle qui leur appartient. La Chimie nous présente des formules de constitution également symétriques ou symétriquement opposées entre elles.

Mais la Science reconnaît aussi toute l'importance du rhytme, cette forme dynamique de la symétrie Toutes les forces qu'étudie la physique, son, chaleur, lumière, électricité, etc. ne sont que des vibrations rhytmiques extrèmement rapides d'un milieu spécial, air ou éther.

Par la Chimie, nous est révélé un autre rhytme, extrèmement lent celui-là : les propriétés des corps simples sont une fonction périodique de leurs poids atomiques, et ainsi ces propriétés croissent et décroissent suivant un rhytme déterminé.

C'est suivant un certain rhytme que les planètes décrivent leurs orbites autour du soleil; c'est suivant un certain rhytme que se suivent les grands évenements : guerre et paix, abondance et famine,

crise et prospérité. C'est suivant un certain rhytme que se succèdent les périodes géologiques, qu'alternent les activités et les repos cosmiques.

L'étude de l'art conduit aux mêmes conclusions: c'est la symétrie et le rhytme qui forment la loi constitutive de la beauté:

En un mot, l'univers tout entier est imprégné de symétries et de rhytmes.

Et il doit, à priori, en être ainsi: c'est grâce au dédoublement en une dualité symétrique que l'unité, dans tous les domaines, peut se manifester:

C'est la Conscience ineffable qui se révèle par le double aspect de l'Esprit et de la Matière;

C'est la force latente qui se montre par l'opposition de l'électricité positive et négative;

C'est la vie potentielle qui se réalise par la division de la cellule mère et deux cellules filles, symètriquement opposées.

Quant au rhytme, il n'est qu'un corollaire de la loi de la conservation de l'énergie; il doit donc en posséder tous les caractères de permanence et d'universalité.

Si donc la symétrie et le rhytme forment en quelque sorte la trame de l'univers, ils doivent jouer le même rôle dans la constitution de l'homme.

Il en est bien ainsi. Nos sentiments sont des vibrations rhytmiques d'un éther très subtil; nos pensées sont des rhytmes d'un éther plus subtil encore. Quand un orateur nous entraîne par l'ardeur de sa parole, nous fait penser avec lui et comme lui, il nous fait littéralement vibrer à l'unisson; il éveille en nos cellules corticales et dans notre corps mental des vibrations qui sont à l'unisson des siennes. Il existe encore en nous la possibilité de vibrations infiniment plus rapides que celles de notre intelligence, et les progrès de notre évolution les feront éclore progressivement.

Mais d'un autre côté, nous sommes aussi un ensemble de rhytmes très lents: Alternances périodiques de dilatations et de contractions de la cage thoracique, pour permettre aux poumons d'aspirer l'air pur et d'expirer l'air vicié; — systoles et diastoles successives des battements du coeur, pour permettre la circulation sanguine; succession régulière de sommeils et de veilles, d'activités et de repos; — autant d'exemples bien caractérisés de tels rhytmes. Mais à côté de ceux-là, combien en est-il d'autres dont nous méconnaissons l'existence, et dont nous ignorons la longueur d'onde! Alternances de clarté et d'obscurité intellectuelle, d'enthousiasme et de dépression, de joie et de peine, de désir et d'aversion, de pureté et de matérialité, tous ces

rhytmes se mèlent, se croisent, interfèrent entre-eux, et nous donnent l'illusion d'un courant continu de vie, de sentiments et de pensées.

Quant à la symétrie, elle apparaît d'une façon manifeste dans la structure extérieure de notre corps physique. Et d'après les clairvoyants, nos autres véhicules de conscience, corps astral, corps mental, etc., sont également doués de symétrie.

De plus, les diverses enveloppes qui entourent notre conscience se correspondent aussi d'une façon symétrique ; au dessus des corps que nous avons graduellement construits : celui des actions, celui des sentiments, et celui de l'intelligence concrète, rayonneront successivement, dans les âges à venir, le Manas supérieur, ou Intelligence abstraite, le Buddhi, ou Béatude, et l'Atma. Or, le véhicule atmique se reflète mystérieusement dans le corps physique ; le véhicule buddhique, dans le corps astral ; le manas supérieur, dans le manas inférieur.

Enfin, dans le domaine affectif, nous sommes aussi un ensemble de symétries : ne sommes-nous pas déchirés par des désirs contraires, par des tendances opposées, par des états d'âme contradictoires ? Et nos souffrances les plus aigues et les plus profondes, les plus secrètes à la fois, ne proviennent-elles pas des luttes que se livrent entre eux tous ces frères ennemis ?

Comment faire succéder la quiétude à ce trouble, le repos à ce mouvement désordonné, et avancer en même temps, d'un pas, sur la voie de l'évolution ? Sera-ce en opérant une sélection dans ces tendances contraires, en détruisant celles qui nous paraissent mauvaises, et en développant les bonnes ?

Ce serait faire là, le plus souvent, de la mauvaise besogne. En détruisant des forces, fruit d'une longue série d'expériences anciennes, nous supprimons des moyens d'action, et nous nous amoindrissons. D'ailleurs, en général, le choix serait impossible ; la différence entre les tendances ennemies est illusoire ; si elles sont incompatibles, c'est précisément parce qu'elles sont identiques ; ce sont l'envers et l'endroit d'une même chose ; le pôle positif et le pôle négatif d'un même aimant.

Ce qu'il faut, c'est, non pas détruire un des pôles au profit de l'autre, mais les combiner en un état d'équilibre et de repos ; faire avec ces facteurs un produit différent de chacun d'eux, et supérieur à tous deux.

Cette idée d'une conciliation de deux tendances opposées, n'est pas neuve. On la trouve déjà chez Aristote, qui s'est du reste constamment préoccupé de ce problème de la dualité. "Son obsession de la théorie des contraires est telle," dit M. Tarde, [1] "qu'il fonde sur

[1] "L'Opposition Universelle." Essai d'une théorie des contraires. p. 6.

elle une morale. La vertu n'est pour lui qu'un terme moyen entre deux vices opposés: le juste milieu est de son invention. Entre les deux sentiments de crainte et d'assurance (excessive), le courage tient le milieu. Entre la prodigalité et l'avarice, la libéralité. Entre l'irascibilité et le flegme, la douceur. Entre l'exagération hyperbolique et l'atténuation dénigrante, la véracité. Entre le chagrin envieux du bonheur des autres et la joie malveillante de leur malheur, la justice. Entre la bouffonnerie, qui plaisante sur tout, et la rusticité, qui ne plaisante sur rien, l'amabilité."

A la vérité, ce n'est pas de cette façon que nous envisagerions la qualité véritable. Elle ressemble à un terme moyen; mais elle est, en réalité, plus que cela. Et du reste, si les deux tendances qu'on oppose entre elles sont vraiment de sens contraire, le terme moyen sera un zéro rigoureux, une absence de toute tendance. Ainsi, par exemple, entre l'assurance excessive et la crainte, la moyenne est non pas le courage, mais l'indifférence.

La qualité n'est pas le zéro compris entre deux grandeurs, positive et négative; elle est le résultat de la combinaison de ces deux grandeurs. Une telle combinaison d'activités peut sembler être une absence d'activités. Mais il s'agit alors d'un repos apparent, riche en potentialités. L'acide sulfurique dilué, où plongent deux lames métalliques non reliées entre elles, ne manifeste, il est vrai, aucun courant, mais celui-ci n'en existe pas moins en puissance, puisqu'il suffit de réunir les deux pôles, pour l'apercevoir. L'hydrogène et l'oxygène ont des propriétés chimiques complètement opposées; et l'eau, ou disparaissent les propriétés de l'un et de l'autre, n'en résulte pas moins de leur combinaison.

Il serait facile de donner ici une longue énumération de ces sentiments positifs et négatifs. Je ne puis mieux faire que de renvoyer, à ce sujet, au livre si suggestif et si plein d'aperçus nouveaux, de M. Tarde. [1] Contentons nous d'un ou deux exemples.

Le contraire de la colère, par exemple, est la peur. Il est évident que le progrès ne consiste, ni à détruire la colère au profit de la peur, ni la peur au profit de la colère : Nous devons nous élever au dessus de l'un et de l'autre par un sentiment d'équilibre, par le sang-froid, par la domination de soi-même. Or, ce sang-froid n'est, ni la négation de la colère, ni celle de la peur. Et ce qui prouve la vérité de cette assertion, c'est qu'il nous a fallu, dans des expériences mille fois répétées, passer alternativement par la colère et par la peur, avant de les dépasser l'une et l'autre, au moyen du sang-froid.

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[1] "L'Opposition Universelle." Essai d'une théorie des contraires. ch. VI.

Parmi les sentiments qui prètent à la vie la coloration la plus durable, figurent sans nul doute la joie, et son inséparable compagne, la tristesse. Pourrons-nous jamais espérer ne laisser subsister en nous que la joie, et détruire le chagrin? Pouvons-nous espérer devenir plus receptifs au plaisir, tout en diminuant nos capacités de souffrance? La réponse est évidemment négative. L'un des sentiments ne peut exister sans l'autre. Nous pouvons détruire le chagrin, mais au prix du sacrifice de la joie; et l'on obtiendrait ainsi un juste milieu qui ne serait qu'une absence de tout sentiment, une insensibilité engourdie. Mais, répétons-le, l'évolution consiste, non pas à détruire, mais à combiner. Après avoir connu, dans des expériences, hélas innombrables, toutes les affres de la souffrance, et tous les délices du plaisir, nous nous élèverons au dessus de l'un et de l'autre, par un sentiment nouveau, une espèce de sérénité très subtile, qui aura pris de la joie sa confiance et sa douceur, qui aura pris de la tristesse sa résignation et sa paix, et qui aura fait de tout cela un ensemble très pur, un instrument capable de vibrer à des harmonies plus hautes que celles que nous soupçonnons aujourd'hui.

Mais avant d'atteindre cet idéal lointain, bien des épreuves nous sont encore réservées; avant que puisse éclore en nous ce sentiment nouveau, il nous faudra traverser ce défilé sombre, ce néant dont parle "La Lumière sur le Sentier," et où s'aperçoit enfin l'identité de la peine et du plaisir. "Le disciple," dit-elle, "doit fermer les portes de son âme, de façon à la rendre inaccessible à tout récomfort, à toute hostilité. Et, en réalisant cette tâche, ceux qui ne l'avaient pu voir jusqu'ici, découvrent, dans le plaisir et dans la peine, une seule et même sensation. Car, une fois cette solitude du silence atteinte, l'âme aspire si ardemment et si passionnément vers l'appui d'une sensation quelconque, qu'elle accueillerait, avec les mêmes transports, la plus pénible et la plus douce d'entre elles.... Quand l'oreille ne discernera plus l'agréable du pénible, elle ne sera plus affectée par les voix du dehors. Et alors pourront, sans danger, s'entre'ouvrir les portes de l'âme."

De même que tristesse et joie sont les deux aspects de notre vie sentimentale, de même l'attraction et la répulsion, le désir et l'aversion, l'amour et la haine, forment les deux pôles entre lesquelles oscillent nos actions.

Mais le désir réalisé, apporte la déception, la répulsion obéie mène à l'isolement. Comment résoudre cette antinomie? Sera-ce en détruisant toutes nos impulsions, sera-ce en nous terrant dans une

indifférente apathie? Non: dans ce cas comme dans les cas précédents, on ne peut éviter le conflit des tendances opposées qu'en s'élevant au dessus d'elles. Au cours de son évolution, l'homme comprendra de mieux en mieux qu'il fait partie constitutive d'une grande oeuvre, qu'il est un accord partiel dans une puissante harmonie, et qu'il faut agir, non pas pour goûter une jouissance, ou pour éviter une peine, mais bien pour remplir la mission indiquée, pour agir conformément à la loi, pour vibrer à l'unisson des rhytmes éternels. - Ainsi comprise, ayant pour objectif, non pas la réalisation d'un désir mais l'éxécution d'un devoir, l'action ne peut amener aucun fruit amer, De cet accord de la conscience avec elle-même, de cette harmonie entre nos actes et ce qu'il y a de plus profond en nous, ne peut résulter qu'une paix très pure, une sérénité très haute.

Peut-être appellera-t-on indifférence cette attitude nouvelle; mais ce n'est une indifférence que pour la partie la moins élevée de notre être, une indifférence pour le transitoire et le limité, avec une aspiration vers le permanent et l'infini. C'est une indifférence qui pousse à l'action, et non pas à l'immobilité; c'est une indifférence dont jaillit une activité, plus grande et mieux dirigée, que celle qui naît du désir. Mais le nom exact, c'est volonté. C'est grâce à la volonté, en effet, que, cessant d'obéir aux attractions extérieures, nous trouvons en nous-mêmes l'impulsion directrice. C'est grâce à elle que, cessant de nous identifier avec nos désirs, nous cherchons plus profondément notre moi véritable. Et cette volonté là, c'est aussi la liberté: N'étant plus attirés par les objets extérieurs, nous ne pouvons plus nous briser les aîles contre eux; vibrant à l'unisson des grands rhytmes, agissant conformément aux grandes lois, nous ne sommes plus blessés du choc d'un désaccord, — nous sommes affranchis des pénalités qu'inflige la nature à ceux qui la méconnaissent.

Dans les trois exemples qui viennent d'être cités, et auxquels nous nous bornerons, nous avons essayé de montrer, très brièvement et très imparfaitement, comment l'unité se déduit de la dualité, comment l'harmonie s'élève au dessus de l'opposition. Il y aurait encore bien des choses à dire à ce sujet, car chacun de ces exemples forme un ensemble très complexe; chacune de ces antinomies est une accolade réunissant toute un série d'oppositions.

D'ailleurs, en comparant ces qualités combinatrices aux nôtres, en mesurant la distance qui nous sépare de cet état d'équilibre harmonieux, le vertige nous vient, et une telle énumération peut nous paraître alors oiseuse et vaine: Il nous faut acquérir un sang-froid complet, alors que le moindre imprévu suffit à nous troubler; il nous faut acquérir une sérénité sans nuages, alors qu'un rien nous chagrine, et

qu'un rien nous amuse; il nous faut agir, sans autre préoccupation que le devoir, alors que le désir subtil vient colorer nos actes les plus purs, les plus exempts d'égoisme!

Et cependant cet idéal est aussi noble qu'il est difficile à réaliser; et la récompense est à la hauteur de l'effort; et pour arriver au but, à ce but que nous distinguons à peine, le chemin est long certes, mais non pas infini; la charge à soulever est lourde, il est vrai, mais non pas écrasante. Si nous ne pouvons, d'un seul vol, nous élever jusqu'au sommet de la route, essayons de la gravir degré par degré. Et ces degrés, nous pouvons en proportionner la hauteur à notre force; nous pouvons les choisir aussi nombreux que nous le voudrons.

Chacunes des grandes qualités, en effet, est un ensemble de qualités moins hautes; chacune de ces combinaisons totales est la synthèse de toute une série de combinaisons partielles. L'enfant, par exemple, s'effraie pour un visage nouveau, il s'irrite pour un capriee non satisfait. Puis il comprend progressivement toute l'inanité de telles colères, de telles craintes, et oppose aux mêmes circonstances, quand elles apparaissent à nouveau, un sangfroid et une indifférence où se compensent la colère et la crainte anciennes. Mais cette attitude nouvelle n'est neutre que vis-à-vis de ces petits événements; elle reprend l'aspect d'un sentiment asymétrique, actif, vis-à-vis d'événements un peu plus graves: Ce sera la crainte d'une réprimande paternelle, après un petit méfait quelconque; ce sera la colère devant l'injustice d'une correction, disproportionnée à la faute. Puis cette crainte et cette colère se fusionnent à nouveau en un sang-froid d'un ordre un peu plus élevé que le précédent; — et la progression continue ainsi, chaque sentiment neutre étant la résultante de deux sentiments actifs opposés: Entre la peur irraisonnée de l'enfant, devant un objet inaccoutumé, et la crainte, mêlée d'enthousiasme, du savant, devant les perspectives infinies que lui ouvre parfois la science; — entre la colère puérile que soulève un refus, et la noble indignation qu'excite le spectacle des grandes iniquités sociales, — — existe ainsi une alternance ininterrompue de dualités et d'unités, une longue série ascendante de combinaisons et de synthèses, de plus en plus complexes.

Et cet exemple nous montre comment nous nous élèverons, graduellement, jusqu'à ces hautes qualités, fleurs sublimes de l'arbre de l'évolution: Ennoblissons nos colères et nos craintes, afin que leur synthèse future soit un invincible sang-froid. Tâchons d'échapper à l'empire des jouissances et des souffrances vulgaires. Voyons dans tous les événements qui nous frappent, heureux ou malheureux, des symboles qu'il nous faut éclaircir, des leçons qu'il nous faut apprendre. En attendant l'heure de la sérénité complète, acceptons avec recon-

naissance nos joies, et tâchons d'en communiquer une parcelle aux autres ; acceptons avec reconnaissance nos peines et disons avec le poète :

"Soyez béni, mon Dieu! qui donnez la souffrance
Comme un divin remède à nos impuretés;
Et comme la plus belle et la plus pure essence
Qui prépare les forts aux saintes voluptés!"

Purifions enfin l'objet de nos désirs et de nos aversions ; que tout ce qui accélère l'ascension de l'humanité, nous attire ; que tout ce qui la retarde, nous repousse ; et le pendule de nos activités, après avoir oscillé entre ces deux puissants pôles, se fixera enfin en une volonté inébranlable et sereine. Et ainsi, nous élevant échelon par échelon, nous nous approcherons chaque fois un peu plus du seuil de ces qualités, en apparence inaccessible aujourd'hui.

Et d'ailleurs, d'après les philosophes hindous, là ne s'arrête pas la course vers l'idéal ; car nous sommes une reproduction de l'univers, et toutes les potentialités qui sont en nous, doivent successivement éclore. Puisque l'univers est une correspondance symétrique de plans de manifestation, il faut que cette symétrie se revèle aussi en nous. Il faut que nous développions, au dessus de l'intelligence concrète, l'intuition du mental supérieur ; au dessus du désir, l'amour universel du buddhi ; au dessus de la stabilité du corps physique, l'inconcevable puissance de l'atma. Nos expériences ont pour but de faire naître lentement cet aspect supérieur de notre moi ; ces qualités majestueuses que nous venons de citer, et toutes celles qui nous paraissent aujourd'hui les plus élevées, ne sont donc à leur tour que les aspects symétriques de dualités plus hautes ; et toutes viendront se fusionner, à la fin de l'évolution humaine, en cette synthèse dernière qu'on appelle Nirvana. Pour nous, étrangers aux spéculations orientales, Nirvana, c'est le repos absolu, l'inconscience complète. Et la raison de cette erreur est facile à saisir : Nirvana étant la synthèse de toutes les qualités, et s'élevant par là même plus haut encore, nous croyons y voir l'absence de qualités ; Nirvana étant la fusion de toutes les activités, et planant au dessus d'elles, nous semble être l'absence de toute activité ; Nirvana étant l'intégration de toutes les consciences, et les dominant toutes, apparaît comme l'inconscience. Nirvana, c'est donc l'harmonie la plus complète, et ses vibrations, trop rapides, échappent à nos sens spirituels ; Nirvana, c'est le sommet vertigineux de l'immense pyramide, faite de l'amoncellement de consciences, de qualités, d'activités ; et ce sommet, nous ne pouvons le voir, penchés que nous sommes sur les premières pierres de l'édifice, pour y déchiffrer les hiéroglyphes inscrits.

La réincarnation.

Tel est le prodigieux rêve vers lequel nous entraîne la pensée orientale; et si nous devons en admirer l'éblouissante splendeur, il semble aussi qu'il nous en faille déplorer toute la vanité. Comment pourrait-on atteindre ces inconcevables régions, alors que les hommes les plus purs et les plus puissants, les plus riches en volonté et en abnégation, n'ont jamais pu acquérir, au prix d'efforts infatigables et ininterrompus, que l'une ou l'autre des qualités requises?

La réponse à cette objection est aisée; nous avons devant nous, pour accomplir la tâche imposée, un temps illimité; c'est non pas au bout d'une vie, mais au bout d'un nombre très considérable de vies, que nous atteindrons la terre promise. Au dessus du rhytme infiniment rapide de nos sensations et de nos pensées, au dessus du rhytme des battements de notre coeur, au dessus du rhytme des sommeils et des veilles, plane aussi le rhytme majestueux des existences, des vies et des morts successives.

Pour comprendre toute la valeur de cette théorie de la réincarnation, il faut se souvenir de la dualité fondamentale de l'être humain. L'homme est, d'une part, une conscience, un égo, un rayon issu du soleil divin, et qui retourne, à la fin de sa courbe immense, vers le centre dont il émane.

Mais d'autre part, cette conscience, pour se développer, pour acquérir, au cours de sa trajectoire, dans des milieux de densités diverses, les expériences nécessaires à son développement, est obligée de s'entourer d'enveloppes, de véhicules de conscience, de corps divers.

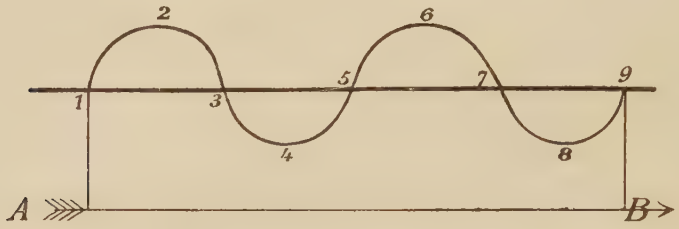
Au cours actuel de notre évolution, nous possédons trois enveloppes : le corps physique, le corps astral, le corps mental. Le premier, en vibrant à l'unisson des vibrations de la matière physique, nous met en contact avec celle-ci; le second, sous l'action des vibrations du plan astral, nous transmet, sous forme de sensations et de sentiments, les leçons que ce plan peut nous donner; enfin le corps mental, plus subtil que les précédents, et dont les vibrations se traduisent en pensées, nous procure à son tour des expériences précieuses. Mais, encore une fois, corps physique, corps astral, corps mental, ne sont que des véhicules, des moyens de pénétrer dans des milieux distincts; ils ne peuvent pas plus être confondus avec nous-mêmes, qu'un voyageur ne peut-être confondu avec la voiture qui le transporte sur terre, avec le bateau dans lequel il navigue, ou le ballon qui lui permet de s'élever dans l'atmosphère.

Telle est donc la dualité humaine : d'une part une conscience, un

centre; d'autre part, des enveloppes, des véhicules de cette conscience.

Ce n'est pas sans raison que nous avons comparé cet égo à un rayon lumineux, et nous allons essayer de justifier ici cette comparaison.

Nous avons vu [1] que la lumière se propage au moyen de vibrations transversales, c'est à dire perpendiculaires au rayon. En représentant celui-ci par la flèche *A B*, l'éther se déplace simplement sui-



vant des ordonnées perpendiculaires à *A B*. Ces déplacements sont nuls aux points 1, 3, 5 etc., noeuds de vibration, points de repos de l'éther; sont maxima, dans un sens, aux points 2, 6 etc., zones de dilatations, et maxima, en sens contraire, aux points 4, 8 etc., zones de compression (ventres de vibration). Il n'y a donc *aucun déplacement dans le sens du rayon.* Du reste ces distances sont infiniment petites, par rapport à la longueur du rayon lumineux, puisqu'elles sont mesurées par une fraction de millième de millimètre, alors que la lumière peut se transmettre à travers des milliers de millions de lieues. Et cependant, à un point de vue purement matériel, seul cet éther existe : le rayon lumineux n'est que l'axe idéal d'un cylindre d'éther en vibration.

En résumé, chaque onde d'éther naît, passe par un maximum, et s'éteint sur place, puis donne naissance à une deuxième onde aussi éphémère que la précédente, et sembable à elle, puis à une troisième, et ainsi de suite, indéfiniment. Et le rayon lumineux, axe immatériel de cette gaîne de matière éthérique, se propage, lui, sans discontinuité.

Eh bien, de même, nos corps naissent, passent par un maximum de vitalité, déclinent et meurent, sur place; puis une deuxième existence succède à la première, commence et finit comme elle; et cette série se poursuit, aussi longtemps qu'il sera nécessaire. Mais notre conscience, notre moi véritable, rayon qu'enveloppent ces existences, se prolonge, sans interruption, à travers ces naissances et ces morts

[1] Dans la première partie, non publiée ici.

successives, en s'élevant, à chaque onde de vie, toujours un peu plus près de la perfection.

Bien entendu, il ne peut s'agir ici, sous quelque rapport que ce soit, d'une extension littérale, ou même d'une analogie approchée. Entre le phénomène lumineux, où l'onde ne dure qu'une petite fraction de millionnième de seconde et celui de la réincarnation, ou elle dépasse un millier d'années, on ne peut tenter que des rapprochements symboliques. Mais dans des questions d'une si haute complexité, un tel symbole peut offrir quelques avantages. En permettant de visualiser, en quelque sorte, la loi des renaissances, il la rendra peut-être plus accessible à certains esprits.

Quoiqu'il en soit, pour pouvoir appliquer le graphique de la transmission de la lumière au phénomène de la propagation de la conscience, il serait bon de lui faire subir quelques modifications. Une ondulation complète, 1, 2, 3, 4, 5 (p. 210) se compose de deux ondes partielles, l'une positive 1, 2, 3, et l'autre négative, 3, 4, 5. Chacune des ondes partielles, dans la théorie des renaissances, devrait correspondre à une vie. Il y aurait donc alternance de vies positives et négatives. Etant donnée l'extrême complexité de la nature humaine, et la symétrie de nos tendances, il est fort possible que deux vies successives s'orientent, en effet, dans les directions inverses l'une de l'autre, afin de permettre à l'égo de développer des qualités opposées, complémentaires. Et d'ailleurs, se souvenant que le plan de cette courbe n'est en réalité que l'un des plans axiaux d'un cylindre d'éther, on peut interpréter encore autrement cette ondulation et supposer qu'elle représente, coupée par un plan axial, l'hélice sur laquelle s'enroulent nos vies successives, autour de l'axe idéal de notre conscience. Mais mieux vaut, peut-être, pour simplifier l'énoncé de ce qui suivra, se figurer pour ainsi dire le courant redressé, et porter toutes les ondes au dessus de l'axe. [1] C'est ce que nous ferons.

Mais une seule série d'ondulations ne suffirait pas pour représenter la succession de nos vies. C'est à la fois dans la matière physique, astrale et mentale, que nos activités se manifestent, et par conséquent, à un moment quelconque, ce sont trois ondes de longueur différente, superposées, et non pas une onde, qui auront à intervenir.

Une telle superposition de vibrations différentes se retrouve fréquemment dans la science, et notamment en acoustique : Si j'appuie sur une des touches d'un piano, de façon à produire une note, un *do*

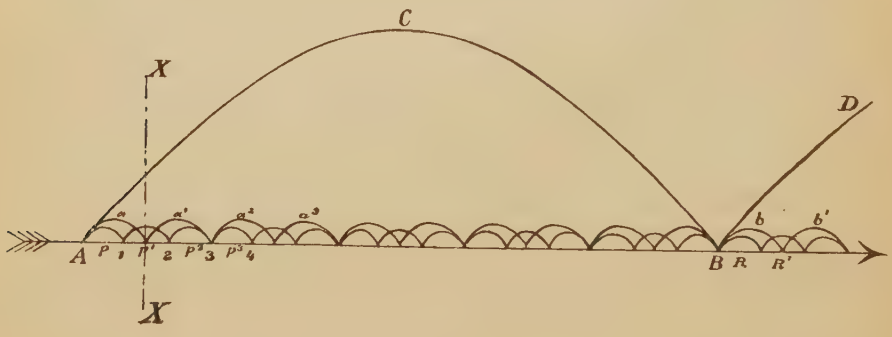
[1] Les courants électriques dits pulsatoires passent alternativement par un maximum et par zéro mais ne deviennent jamais négatifs, et correspondraient donc à un tel schéma.

par exemple, ce ne sera pas un son simple qui retentira. A côté des vibrations principales, engendrant le son que je perçois surtout, s'en produisent d'autres, dont le nombre par seconde est un multiple du premier, et dont la longueur d'onde est par conséquent une fraction de la première; à côté de la note fondamentale, du *do* que l'oreille entend, résonnent donc, mais avec une beaucoup plus faible intensité, des notes placées plus haut sur le clavier. Ces sons accessoires portent le nom d'harmoniques. Et le timbre, c'est-à-dire cette couleur de son qui permet de discerner deux instruments jouant la même note, le timbre est constitué par les harmoniques.

A ce point de vue, une conscience peut donc être considérée, jusqu'à un certain point, comme ayant aussi un timbre caractéristique. La note fondamentale, la plus grave, est la vie mentale, qui embrasse tout l'espace compris entre deux naissances successives, et dont la longueur d'onde, mesurée dans le temps, varie de 1500 à 2000 années terrestres, suivant le développement individuel. La vie astrale, ou vie des sensations et des sentiments, constitue la première harmonique. Sa longueur d'onde dépend de la nature plus ou moins pure, plus ou moins passionnelle, de l'individu.

Enfin la deuxième harmonique, la note la plus aigue, aux vibrations les plus brèves, correspondra à la vie sur le plan physique, à la vie dans le sens ordinaire du mot.

Si nous essayons de représenter, graphiquement, cette superposition d'ondes, nous obtiendrons la schéma suivant. L'axe *A B* est parallèle au développement continu de l'égo. Les points *A* et *B* correspondent à deux naissances terrestres. L'espace compris entre deux naissances est rempli entièrement par la vie mentale, que figure ici la courbe *A B C*; il n'en est pas de même pour la brève vie des sensations, indiquée par la courbe *a* (initiale de l'astral) ni pour la vie, plus brève encore, sur le plan physique, representée par la courbe *p*. Par suite des exigences du format, la courbe *A B C* ne couvre qui 15



ondulations physiques, alors qu'elle aurait dû en couvrir 30 ou 40, puisqu'entre deux incarnations successives il s'écoule une durée de 1500 à 2000 années, et qu'une vie terrestre ne dépasse pas une durée de 50 années en moyenne.

Voici maintenant comment nous pourrons interpréter ce diagramme:

Au début, en *A*, les trois courbes divergent d'un même point, et sont presque tangentes entre-elles. Au début de la vie, en effet, tout dépend étroitement du corps physique. Toutes les leçons à acquérir le sont au moyen des sensations matérielles, et par l'intermédiaire de nos sens. Mais, arrivée à proximité de son maximum, la petite courbe inférieure se sépare nettement des deux autres. En approchant de la maturité, l'homme, ayant accumulé un nombre de matériaux suffisants, devient de plus en plus indépendant, pour ses activités intellectuelles ou sentimentales, des indications que le corps physique continue à lui transmettre; il vit de plus en plus dans l'atmosphère de pensées et de sentiments, qu'il a graduellement créée autour de lui. Mais tout en s'éloignant des deux autres, la petite courbe *p* atteint son maximum puis redescend vers zéro. De même, pendant que nous continuons à sentir et à penser, notre vie physique dépasse le sommet, redescend l'autre versant, et s'éteint.

L'homme ne possède plus maintenant que son corps astral et mental. Mais le premier, dans les conditions normales, ne survit pas très longtemps à son véhicule physique; il se désintègre à son tour; l'onde *a* redescend bientôt vers zéro. Cette fois, à partir de la droite *X X*, l'homme, débarassé de ses enveloppes physiques et astrales, revêtu simplement de sa gaîne mentale, peut prendre son essor dans le ciel des pensées; toute la nourriture intellectuelle amassée pendant la vie terrestre, est ici lentement digérée, assimilée, et deviendra une puissance intellectuelle agrandie, à la prochaine incarnation. Mais dans ce séjour, où ne vibre plus aucune parcelle astrale, seules les pensées complètement desintéressées, dépourvues d'égoisme ou de désir, trouvent droit de cité. Et c'est l'importance et la qualité de notre désintéressement et de notre altruisme sur terre, qui mesurent la durée de notre survie mentale; l'homme s'élèvera d'autant plus haut dans le ciel des pensées, que l'élan pris pendant la vie physique aura été plus vigoureux.

Or, l'élan ayant été limité, l'essor ne peut être infini; le corps mental n'est donc pas immortel non plus; il finit, au bout d'un temps plus ou moins long, par se désagréger à son tour; et au point *B*, l'individu subit sa troisième mort, privé qu'il est maintenant de son troisième véhicule de conscience. Mais cet état ne dure pas; quand une onde lumineuse disparaît, c'est pour donner naissance à une nou-

velle onde, et c'est ainsi que la lumière se propage; de même, quand l'homme meurt, c'est pour renaître, et reprendre le cours de ses expériences.

Une difficulté pourrait être soulevée ici: après la naissance *A*, l'homme poursuit la vie physique *p*, la vie astrale *a*, et la vie mentale *C*. Après la renaissance en *B*, il sera animé de même des vies physique *r*, astrale *b*, et mentale *D*. Mais que représentent alors toutes les ondes a', a^2 . . . . etc., et les ondes p', p^2. . . . . etc., qui, dans le cas de phénomènes lumineux ou sonores, correspondent à la propagation de rayons plus élevés dans le spectre ou de sons plus aigus?

Cette objection est en réalité inexistante. Que signifie la mort physique? Cela veut dire que la force, qui tenait rassemblées les molécules du corps physique, venant à cesser son action sur celles-ci, ces molécules se dispersent; mais la force qui les réunissait est indestructible; si elle quitte le corps moribond, c'est pour aller exercer son pouvoir de concentration sur d'autres molécules matérielles, et former un nouveau corps p': Et ce corps va servir de véhicule de conscience, sur le plan physique, à une nouvelle individualité, différente de celle qui est née en *A*. Ce deuxième égo aura, bien entendu, une vie astrale et une vie mentale qui lui seront propres; et pour indiquer le cours de ses existences, il faudrait figurer d'autres courbes astrales et mentales, partant du point 1, et qui viendraient interférer avec les premières. Le même raisonnement s'applique évidemment aux autres courbes p^2 etc.; il s'applique aussi aux courbes astrales. Ainsi donc toutes les ondes comprises entre *A* et *B* sont les vies d'égos différents, et en renaissant en *B* le premier égo se sert d'une vie qui fût déjà utilisée par toute une série d'autres avant lui. Or, bien qu'il ne faille pas prendre cette interprétation à la lettre, telle est bien la réalité; les molécules qui forment notre corps actuel, ont déjà servi à manifester une infinité d'existences, qui nous ont précédés; nos expériences astrales, et surtout nos expériences physiques, se ressentent de toutes les expériences subies par nos ancêtres. Que nous le voulions ou non, la solidarité est la grande loi qui relie tous les êtres; et si cette loi se manifeste dans l'espace, par ce tissu d'actions et de réactions mutuelles qu'est une société, elle se manifeste aussi dans le temps, par le retentissement de ce qui fût sur ce qui est, et de ce qui est sur ce qui sera.

En présentant, sous cet aspect mathématique, la théorie de la réincarnation, il est facile de répondre à quelques unes des objections qu'on lui oppose assez souvent.

D'ou vient, nous dit-on d'abord, que nous ne conservions aucun souvenir de nos vies précédentes?

Pour se souvenir d'une chose, il faut avoir été en contact avec elle ; soit comme acteur, soit comme spectateur. Or, aucun des corps qui agissaient, lors de notre vie précédente, n'existent plus maintenant ; tous nos véhicules actuels sont distincts de ceux qui servaient jadis. En tant que je m'identifie avec mon corps, avec mes passions, avec mes pensées, en tant que je me confonde avec le Monsieur B., que je suis aujourd'hui, je n'ai donc rien de commun avec le Monsieur A., que je fus autrefois, et comment alors me souvenir des actions de ce Monsieur A. ? Ici encore, la comparaison du rayon lumineux peut nous servir. L'onde qui existe à un moment donné, provenant des vibrations sur place de l'éther, est complètement distincte de celle qui l'a précédée ; et si l'on identifiait la lumière avec ses vibrations, on devrait dire de même qu'il n'existe pas de rayon lumineux continu, qu'il n'existe que des parcelles infiniment petites de rayon, qui n'ont rien de commun l'une avec l'autre.

Mais si tout souvenir de nos vies passées nous est refusé, dira-t-on, comment alors leurs expériences peuvent-elles nous être utiles ? Comment peuvent-elles nous faire progresser ?

La réponse à cette question devra à peine différer de la première : une onde lumineuse ne se souvient pas de l'onde précédente ; mais sa naissance est néanmoins la conséquence forcée de la mort de la première, par suite des lois de l'élasticité de l'éther, et c'est grâce à cela que le rayon peut continuer sa route ; de même, une onde de vie ne s'achève que pour en laisser naître une nouvelle, par suite d'autres lois d'élasticité ; notre vie actuelle, suite logique de notre vie précédente, permet ainsi à notre conscience de s'élever d'un degré.

Du reste, s'il nous est actuellement impossible de nous rappeler nos existences antérieures, il n'en sera pas toujours de même. Et il faut, pour expliquer ceci, que je répare maintenant une omission volontaire. Nous savons que le plan mental comporte deux divisions bien tranchées : le plan mental inférieur, dont les vibrations constituent l'intelligence concrète, et le plan mental supérieur, siège de l'intelligence abstraite. Actuellement, la généralité des hommes ne s'élève guère jusqu'aux régions sereines des archétypes. Ils n'ont développé que l'intelligence concrète ; seul le corps mental inférieur a pris chez eux une forme définie ; et c'est lui dont la vie remplit toute la durée, comprise entre deux incarnations successives.

Mais l'homme, nous l'avons vu, a en lui le germe de facultés plus hautes que celles qu'il possède aujourd'hui ; et ses potentialités divines sont encloses en une enveloppe, qui porte le nom de corps causal. Le corps causal est constitué de matière mentale supérieure ; c'est donc le véhicule de la pensée abstraite et de l'intuition. Ce corps est

relativement immortel; cela veut dire qu'il persiste à travers un très grand nombre d'incarnations; et c'est en lui que se réfugie l'égo, après la mort de son corps mental, avant son retour sur la terre. La vie du corps causal constitue donc, pour reprendre la comparaison de tantôt, la note la plus grave; toutes les autres : vie mentale, vie astrale, vie physique, n'en sont que des harmoniques de plus en plus aigues. Mais, au cours actuel de notre évolution, l'intensité de cette note, dans la majorité des cas, est extrêmement faible; le son émis est à peine perceptible. La moyenne de l'humanité ne comprend même pas, probablement, ce que l'on entend par abstraction; et l'élite s'élève bien rarement jusque là; la plupart du temps, alors même que nous croyons abstraire, qu'il s'agisse du domaine mathématique ou du domaine philosophique, nous raisonnons au moyen de symboles, d'images, et par conséquent, c'est surtout à notre intelligence concrète que nous faisons appel. Mais c'est le corps causal, qui, dans la méditation, nous permet de planer au dessus du monde des formes; c'est du corps causal que viennent ces étincelles qui, en enflammant les pensées de l'homme de génie, font jailler le feu divin des grandes découvertes.

Si l'onde de la vie causale est encore bien près de son point d'origine, si la hauteur en est encore presque nulle aujourd'hui, elle s'élève cependant, si peu que ce soit, à chaque incarnation nouvelle; et elle finira, dans un avenir éloigné, par dominer toutes les autres de son puissant essor; elle deviendra, dans nos existences, le véritable son fondamental, dont les ondes mentales, astrales et physiques ne seront que les harmoniques fidèles. Or, ce jour là, pouvant nous identifier avec notre corps causal, pouvant suivre, consciemment, sa trajectoire, nous nous souviendrons de toutes nos existences antérieures, puisque l'onde causale a traversé toutes les autres ondes; puisque le corps causal a assisté, impassible témoin, aux naissances et aux morts, aux victoires et aux défaites, de tous les corps de jadis.

En tenant compte de la présence de ce corps causal que, pour plus de simplicité, nous n'avons pas indiqué précédemment, le cours d'une vie peut-être rapidement résumé dans les termes suivants : Pendant la vie terrestre, l'égo possède quatre véhicules de conscience : le corps physique, le corps astral, le corps mental, et enfin le corps causal encore très peu développé. Mais les trois premiers corps ont une existence limitée; l'égo perd, l'un après l'autre, les trois outils qui lui permettaient d'agir, de sentir, de penser. Il subit trois morts successives; et, après la troisième, l'égo, réfugié dans son seul véhicule immortel, le corps causal, attend le moment d'une réincarnation, où de nouveaux véhicules vont lui permettre de reprendre le cours interrompu de ses expériences.

Mais ici une difficulté, peut-être plus difficile à résoudre que les précédentes, surgit : Pour que nos facultés et nos qualités actuelles soient le prolongement de celles que nous possédions dans une vie précédente, il faut que les premières aient pû, après la mort, s'enregistrer quelque part, et rester latentes; ce n'est qu'ainsi qu'elles peuvent se remanifester, dans une vie nouvelle.

Or, puisque le corps astral, par exemple, est le seul dont les vibrations produisent les désirs, la mort du corps astral doit entraîner la fin momentanée de nos tendances passionnelles ; mais alors, où peuvent-elles s'inscrire, en attendant qu'on les évoque à nouveau ? On ne peut comprendre, en effet, qu'elles se soient enregistrées dans le corps mental, comme la voix qui s'imprime sur le rouleau de cire d'un phonographe, puisque la matière mentale est complètement incapable de vibrer à l'unisson des vibrations astrales. Et, pour la même raison, à la mort du corps mental, les pensées ne peuvent s'inscrire dans la matière beaucoup plus subtile du corps causal.

Il me semble que grâce à la conception d'ondes superposées il devient facile de répondre à cette question, en apparence si embarrassante. Une onde d'éther disparait, sans laisser de trace. Et cependant, l'onde qui lui succède en est la reproduction exacte ; c'est que l'onde première avait amené, dans l'éther, une rupture d'équilibre ; et cet état survit à la disparition de la cause ; et, pour essayer de ramener cet équilibre, une deuxième onde, identique à la première, surgit. C'est ainsi qu'un pendule, dévié de sa position de repos, tend, par des oscillations incessantes, à retrouver son immobilité première. Eh bien, de même, une onde de vie mentale peut disparaître tout à fait, sans aisser de trace apparente. Mais l'équilibre rompu tend à se rétablir ; et c'est pourquoi, à l'onde évanouie, en succède une nouvelle, qui en sera le prolongement et la reproduction.

De plus, on voit aisément pourquoi nous retrouvons, à la naissance, à la fois un véhicule physique, astral et mental, appropriés. La raison est la même que celle qui, dans le cas du son fondamental et d'harmoniques, fait coïncider chaque retour à zéro des ondes du son le plus grave avec un des zéros des ondes correspondant aux sons plus aigus. Puisque la longueur de l'onde mentale est un multiple des deux autres, et puisque les trois ondulations ont divergé d'un même point, au début de l'onde mentale, lors d'une naissance précédente, elles doivent inévitablement reconverger vers un même point, au retour de l'onde mentale, pour une existence nouvelle.

Il ne faudrait pas conclure de tout cela, par une interprétation trop littérale, et trop peu symbolique, qu'une vie ne soit chaque fois que la reproduction, *ne varietur*, d'une vie précédente. Il est loin d'en

être ainsi; les ondes ne sont pas d'une longueur et d'une hauteur invariable. Au contraire, la variation des longueurs d'onde est un phénomène universel; une transformation d'énergie quelconque n'est qu'une transformation de radiations. Certaines substances ont notamment pour effet, de substituer des rayons lumineux à des rayons chimiques, ou des rayons calorifiques à des rayons lumineux, ce qui suppose, dans les deux cas, une augmentation de la longueur d'onde

Eh bien, de même, au cours du progrès de notre conscience, les rapports entre nos diverses ondes se modifient; la distance qui sépare deux vies successives augmente ; la note mentale devient de plus en plus grave; et par contre, nos passions s'éliminant progressivement, la note astrale devient de plus en plus aigue; notre vie astrale se prolonge de moins en moins au delà de notre vie terrestre. En même temps notre corps causal se développe; des ondes nouvelles apparaissent: ce sont celles qui se manifestent sous l'aspect des plus nobles qualités de l'homme, et des plus hautes facultés: l'intuition, l'amour impersonnel, l'abnégation. Et, en continuant sa radieuse ascension, le rayon de notre conscience s'entoure ainsi de vibrations de plus en plus subtiles, d'harmonies de plus en plus puissantes.

Tel est donc le point de vue duquel on peut contempler la théorie de la réincarnation. Nos vies successives ne sont que des vibrations sur place, des ondes isolées, distinctes l'une de l'autre; et aussi longtemps que nous nous identifierons avec nos enveloppes, la personne qui remplit notre vie actuelle n'aura rien de commun avec celle qu'habillait notre vie précédente. Mais notre moi véritable, notre égo, fil tenu des grains d'un chapelet, axe idéal d'une hélice, rayon immatériel d'une gaine de matière, progresse, que nous le sachions ou non, s'élance dans des régions chaque fois un peu plus hautes et plus pures, chaque fois un peu plus près de la Conscience universelle.

Encore une fois, qu'on ne voie pas dans cette étude sur la réincarnation un essai présomptueux d'explication, mais, tout simplement, une humble tentative d'exposé symbolique. Quand on est mis en face de problèmes aussi complexes, on doit les envisager sous le plus d'angles possibles. Ce n'est qu'ainsi qu'on pourra arriver à éclaircir certaines obscurités, à répondre à certaines questions.

Mais sous quelque aspect qu'on la considère, la théorie de la réincarnation est certes l'une des plus belles, et en même temps, l'une des plus logiques, de celles qui ont été présentées à l'intelligence humaine. Elle seule, jointe à la loi des effets et des causes, peut nous permettre de résoudre les énigmes morales et sociales accumulées autour de nous. Elle seule nous permet de comprendre les différences entre les races, les nations, les individus. Le sauvage ou le criminel,

est un égo encore dans l'enfance ; c'est un rayon encore près de son point le plus bas ; l'homme de génie, le saint, est un égo plus âgé, un rayon dont la trajectoire est déjà un peu plus longue. Une souffrance est le paiement d'une dette contractée dans le passé ; une joie est une pensée bienfaisante ancienne, et qui prend corps aujourd'hui.

Ce que l'homme de science demande à une loi, c'est, nous le savons d'être aussi simple, aussi explicative, et aussi belle que possible. Or, ces trois conditions, la loi de la réincarnation les réunit au plus haut degré. Elle est simple, car elle n'est qu'une forme de la grande loi du rhytme qui régit l'Univers tout entier; elle est explicative, car elle seule nous donne la clef des problèmes moraux et sociaux, accumulés autour de nous; elle seule substitue à l'iniquité apparente la justice absolue; enfin elle est belle, d'une suprême beauté. Au lieu d'existences, ballottées à la dérive sur l'océan des phénomènes, elle nous montre des consciences, emportées par l'onde de l'évolution, sur un rhytme harmonieux, vers la plage de l'idéal.

As Above, So Below.

G. R. S. Mead.

[A paper by Mr. Mead on the above subject was received by the Congress. Having been published elsewhere during the time this volume was in course of preparation, this contribution is not reprinted here, in accordance with the decision of the Council of the Federation given on page 44. The paper is printed in full in *The Theosophical Review*, Vol. XXXIV, page 456.

Ed.]

The Reconstruction of Beliefs.

I. Hooper.

There are, broadly speaking, three stages through which beliefs pass. The phase of universal acceptance, during which there may be danger for the pioneers of the second stage; in the early days of the growth of a race to doubt popular beliefs may be attended by bodily risks; in later days, by risk of reputation and of friendship. Gradually, beliefs pass into their second stage, in which they are wholly rejected; flung on one side as incompatible with more thorough knowledge of facts, as impossible to maintain in the face of the growth of civilization; wholesale scorn is poured upon people of the past who unintelligently held baseless opinions, productive of nothing save harmful superstition. Finally the belief, first venerated blindly, then as blindly scorned, passes into its third stage, that of reconstruction. The beliefs of our infancy return to us, having, under the waves of time, "suffered a sea-change, into something rich and strange." Beneath the varying form, — to some repellent, to others attractive, — has lain from the beginning, the truth, the fact in nature which, through diverse representations and interpretations, was that which attracted and held. Malobservation of phenomena, or more strictly speaking, wrong interpretation of things both seen and heard, causes rejection when the race has outgrown the form of presentation; but this very growth as it continues brings about reconstruction. Greater care, increasing breadth of vision, wiser observation, more subtle interpretation, give back to us the faiths we had rejected. Each soul has, it appears to me, its own vocabulary, its individual method of responding to truth; confusion arises between different methods of interpretation and description. We are prone to take our own interpretation for the uttered truth; words call up a picture in the minds of hearers; each picture differs in some measure so that a standard of exact, truthful speech is hard to come by. It is only by synthesizing all methods and all forms of expression, allowing each free place in the universal language of the veiled Goddess, that we arrive at anything approaching satisfactory results in the pursuit of truth. Analysis and the breaking up of forms have their

place in the scheme of things; but, *alone,* they never represent truth; they represent a part only; truth is reached by catholicity and synthesis. "Live and let live" is a great motto; not from the standpoint of the lax and indolent, but from that of the strenuous. All methods of expression must have their place in the temple raised to truth by the patient hands of race-builders; for truth needs all forms of expression to interpret but a whisper of her wisdom to the diverse souls who strain their ears to listen. The lesson of the Pentecostal Feast hides within it a great fact, both literal and symbolical.

We can note many beliefs which have been held, rejected, and reconstructed. For example, the belief voiced by witnesses at the old witchcraft trials. This evidence was (when the belief in witchcraft practically died in this country) brushed aside by the more cultured. It will be found that comments on this evidence written 30, 40, or 50 years ago are most sweeping and wholesale in their rejection of it and in their condemnation of the superstitious folly of the age. A book on this subject by the late Mrs. Lynn Lynton is a conspicuous instance of the unreasonable, prejudiced, and uncritical manner in which the beliefs of a past age can be dealt with. The trend of generally accepted belief, and the superstitious acceptance of such belief, coloured the testimony of the witnesses, just as they do now, just as they did the criticism of the early Victorian writers on these subjects. The age in which these witchcraft trials took place was less scientific than this is, but human nature and human power of observation and human capacity for sifting evidence, imperfect as all three are and liable to error, do not wholly change in two or three hundred years. Witnesses at that time were not less sane than now: the general level of knowledge and keenness of intellect may have mproved: the level of sanity has not apparently improved; there is some ground for thinking the contrary. Witnesses sometimes assigned iwrong causes to what they had seen; they did not wholly misrepresent their observations. Take, for example, the well known "witch's marks", or seals of Satan, impervious to pain, and compare them with the modern anaesthetic zones. Compare the appearance of witches whose bodily forms were in a distant spot with Mr. Myers' "psychorragic invasions", and the appearance of the "double". Compare the flying of witches to the Brocken with "travelling clairvoyance".

There was once a belief that red curtains about the bed and red balls placed therein were efficacious in preventing the scarring of the skin in cases of small-pox; recently I read an account of the treatment of this disease with red light, and a reference was made to the bygone "superstition". Formerly it was held that a weak-willed hyste-

rical person was the best subject for hypnotism: reconstructed belief suggests that this is not the case, that one who is strong-willed, calm and intelligent makes the best subject, if willing to be hypnotised. It is suggested that the strong will of the hypnotiser is sometimes less important than the strong will of the hypnotised; gradually it is seen that hypnotic suggestion from another and self-hypnotism are alike possible.

If we consider Christian doctrines we shall note the same progress. Some years ago most people believed in the eternal and fiery torments of the wicked in hell; then came a period in which the doctrine of after-death misery was practically rejected by the majority; now I think I perceive a tendency to reconstruct this doctrine, to receive it again in another guise, to seek out and accept elements of truth in a teaching from which there was once a great and uncompromising revolt.

The same process of reconstruction has taken place with regard to the doctrine of vicarious atonement; a doctrine often denounced as immoral; and, by theosophists, declared to be rendered impossible by karmic law. But as it is seen how closely both the bodily and soul-consciousness are linked with those of others the doctrine is gradually re-constructed and re-formed. Not the doctrine itself, but man's mis-understanding of it, is rejected by many.

What greater contrast can be found than the two interpretations of the phrase "the wrath of God" which follow? "To wrath, to the wrath of an infinite God was Christ delivered". "The heat of his burning wrath could only be pacified by Jesus: so pleasant was the sacrifice and oblation of his son's death." "The clouds of God's wrath gathered thick over the whole human race, they discharged themselve on Jesus only."

Contrast these interpretations of a great doctrine with the following: "There is a wrath of love", the "unappeasable wrath of longing love for the return of the loved. The Will of the Father ordained the fall, for it was needful man should realise himself — and God. The Son is the manifested Father sent forth to lead His children home. The Universe is the Celestial Cup of which the earthly chalice is the symbol; a golden cup whereof the shining walls are living translucent Beings; in them and through them shines — rose-red — the life of the Eternal Christ of God, crucified till the end of the age, offered eternally, laying down His Life at His Father's Will, even as the Son of Man laid down His Life in Palestine for those He came to save: to save them from the depths and lead them to the heights where the patient unappeasable Wrath of Love waits to receive them. For the Bosom of the Father is the hidden world, beyond pain, beyond purification, beyond

paradise, the everlasting joy of the Lord of Peace. And the Sacrifice of the Son is also the Sacrifice of the Father and the Holy Spirit, for we err when we divide the Persons in our thought.

The Father uses as His channels of Life and Love the creatures He has made: His love is made known in the love of the little brown hedge-bird for her blue eggs; but His Perfect Channel *atoneing* man with God, is the God-man, Who shows, within human limitations, what the Love and Wisdom of the Father can be."

The reverence paid to Mary as "Mother of God" was once wholly abandoned by Protestants: now there are signs of a reconstruction of belief: a perception of a great mystical concept of a Kosmic truth lying behind a crude and simple interpretation of the "Motherhood of God."

Spiritualism was once treated with attention by the leaders of the theosophic movement; then came a phase of wholesale rejection; certain theosophic views were contrasted with those of the spiritualists and said to be utterly opposed; now there is a tendency to reconstruction; and I think I perceive the same tendency at work in certain spiritualistic circles. We can often see that apparent opposition is due to lack of understanding of the inner truth of their observations on the part of the opponents; that it is not the facts of nature which contradict each other, but those who study and interpret them.

Views of the devachanic plane have been laid before me which seemed to destroy its value as an experience, while I have been assured at the same time that the experience had a value; I have been told that the devachanic plane was a dream, a valueless illusion, to be avoided if possible. Of late I have encountered a gradual expansion and elucidation of the former statements which make the value of the devachanic state plain, and somewhat increase its attraction.

Statements have been made from time to time respecting the astral plane which I suppose we have each of us interpreted through the medium of our own consciousness, giving to each word the meaning it has for us. Nothing is much more unsatisfactory than definitions of words and phrases; nothing is more diverse than the meanings we attach to words: and I sometimes think that those who attempt to use them most accurately are the most glamoured by them. What a bewildering kaleidoscope must be the pictures called up by the same sentence in the minds of its hearers!

It appears to me that we are too prone to apply certain ordinary terms with which we are familiar to the super-physical states. Could an omniscient being give us an exhaustive account of the physical

plane in a course of lectures or a library of books? If he could how many perfectly truthful and apparently contradictory interpretations would be given later by the students who had attended the course or studied the books? Could any system be given that would be incapable, not only of modification, but of seeming paradox, in the eyes of people who are in super-physical matters in their nursery or school-room days; could there be any region of nature whence observers would not bring back reports, all perhaps based on fact, and also apparently conflicting? If a great Teacher gives a Faith to the world it is received by the masses of people not directly from Him but through His disciples; and we have not only to allow for their individual reading of it, but also for our own individual interpretation of their words.

I have frequently accepted a statement and, returning to it later have found it something quite different, not because of a change in the statement, but because of a change in myself which has made me see a different or added meaning in the same words. Look at a landscape for five minutes — and look at it again for ten, and note the difference in shade after shade of added colour and beauty.

Suppose a messenger from Mars to descend to the earth and find himself within the walls of a home for infants; his report might be somewhat as follows: "The inhabitants of the earth are, save for a few beneficent super-human beings who watch over them, totally unable to control their bodily functions, which are purely automatic; they are speechless and but slightly conscious of their surroundings." Suppose another Martian explorer to descend into a gymnasium or a football field; the arguments which would subsequently arise between opposing parties in the learned circles of Martian society might prove to be very instructive and exciting.

By which I mean to suggest that the office of the T. S. is to synthesize differing beliefs, to receive readily, and to discriminate wisely; in the Theosophical Society as elsewhere, there must be reconstruction of belief, as knowledge grows, and as we, who learn of each other and of nature, develop. If we apply to the Theosophical Society the law which we observe in other departments of life we shall expect, not destruction of truths which can never fall, but expansion of the forms in which we have clothed them to suit the needs of the hour; and, as we gain a better understanding of the facts presented to us for consideration we shall re-model and re-build more fitting expressions for the changeless Wisdom which endures.

Les Principales Idées Théosophiques et Orientales dans les Philosophies Française, Suisse, etc.

L. Revel.

Les investigations historiques, philosophiques et religieuses des orientalistes dans le domaine de la littérature orientale ont permis de remonter à la plus haute expression de la pensée d'Orient qui a su inspirer autrefois le monde occidental du temps de Platon. En poursuivant cette étude, nos savants ont espéré pouvoir renouer la grande chaîne de la pensée humaine et en trouver les origines dans les antiques doctrines de la race hindoue, l'une des plus nobles de la race aryenne. Il ne suffit pas de vouloir déchiffrer l'énigme du genre humain qui semble avoir été jetée primitivement sur les hauts plateaux de l'Asie, ni de se contenter d'admirer dans cette philosophie orientale sa richesse inouïe, sa pensée religieuse profonde et sublime, sa métaphysique très-abstraite, son imagination luxuriante, poétique et gigantesque; il faut encore se rendre compte qu'elle n'est pas une chose morte et qu'elle présente le plus haut intérêt pour la civilisation universelle. Cet intérêt est justifié par le fait que non-seulement on retrouve quelques-uns de ses principes essentiels dans les anciennes philosophies et religions, notamment dans les doctrines des druides, de Mithra, de Pythagore et d'Apollonius de Tyane, mais qu'on les retrouve encore dans les écrits de quelques philosophes modernes des 17e, 18e et 19e siècles, soit que ces profonds penseurs les aient tirés de leur propre intuition, soit qu'ils aient été directement influencés.

Qu'il s'agisse d'intuition ou d'influence éloignée ou directe, on ne peut nier que les doctrines de ces philosophes, dont l'un, Leibnitz, est célèbre, et deux autres, Dupont de Nemours et Ballanche, furent membres de l'Académie française, évoquent d'une manière frappante la philosophie orientale dans la forme nouvelle que lui ont donnée les Maîtres qui ont fondé la Société théosophique.

Leibnitz, ainsi que je le dis plus haut est un de ces philosophes.

A-t-il puisé des connaissances particulières à la confrérie des Rose-Croix de Nuremberg à la quelle il était initié ou sont-elles dues à sa profonde intuition? La critique scientifique ne peut se prononcer à cet égard, car elle ignore l'organisation intérieure des Rose-Croix, cette secte n'ayant rien révélé de sa doctrine secrète Ceux qui possèdent *quelques instructions particulières* sur Chrétien Rosenkreuz, le fondateur des Rose-Croix, croiront facilement que Leibnitz fut en effet initié à cette confrérie, et trouveront naturel le rapprochement que l'on peut établir entre sa monadologie et les enseignements théosophiques.

Sans entrer dans des détails à ce sujet, il convient toutefois de remarquer que l'idéal suprême de Leibnitz fut celui que met actuellement en lumière Mme Besant: trouver un lieu commun pour reunir les formes religieuses à la religion et à la science, et les mathématiques avec la métaphysique. Les caractéristiques de l'esprit de Leibnitz consistent, suivant M. Boutroux, l'éminent académicien, d'une part dans la tentative de réunion des églises chrétiennes, et d'autre part dans la conciliation des mathématiques avec la métaphysique, de la philosophie avec la religion. "Le génie de Leibnitz," dit M. Boutroux, "est la monade qui n'a qu'à déployer d'elle-même tous ses replis pour voir d'une vue distincte l'harmonie universelle." La théosophie, elle, cherche non-seulement à réunir les églises chrétiennes, mais toutes les religions entre elles sur *une base scientifique*, et donne de la monade une conception qui concilie la théorie de Leibnitz, obscure et imprécise, et les conceptions métaphysiques de certains mystiques avec les doctrines orientales.

Au XVIII^e^ siècle, un philosophe naturaliste, qui fut une des gloires de la Suisse, Charles Bonnet, continua sous une forme absolument personnelle, la tradition des philosophes naturalistes allemands. Alors que Lamarck, le célèbre naturaliste français, ne fit paraître qu'en 1815 son célèbre ouvrage qui jeta la base du transformisme, Charles Bonnet en 1764, faisait paraître "La Contemplation de la nature" dans laquelle il montre que tous les êtres naturels forment une chaîne dont les anneaux se tiennent si étroitement les uns aux autres, qu'il est impossible de distinguer le passage de ces êtres dans les différents règnes de la nature. En défendant la théorie de la préexistence et de l'évolution des germes soutenue par Malebranche et Leibnitz, il évoquait le principe de la grande loi de l'évolution telle que la science d'Orient l'enseigne. Si l'on ne peut dire que Charles Bonnet ait subi l'influence directe de la philosophie orientale, on ne peut nier, comme je vais l'établir, qu'il en ait eu une intuition très profonde.

A la suite de ces deux philosophes intuitifs, quelques philosophes français du dix-neuvième siècle subirent d'une manière saisissante

l'influence de la philosophie orientale dont un des monuments les plus importants, la "Bhagavad-Gîtâ," avait été publié en 1789 par l'abbé Paraud. Les Saint-Simoniens et les Fouriéristes qui firent avec tant de désintéressement et de foi des tentatives de rénovation sociale et religieuse, subirent notamment cette influence.

Le père Enfantin, ancien élève de l'école polytechnique et ardent saint-simonien, s'intitulait *évolutionnaire* plutôt que révolutionnaire.

Pierre Leroux, le célèbre Saint-Simonien, montre dans son livre "l'Humanité" combien son esprit avait reçu une empreinte profonde de la science orientale. Il en est de même pour un autre Saint-Simonien, Emile Barrault dans son livre intitulé "Le Christ." Ces deux philosophes ainsi que Dupont de Nemours, Ballanche, Jean Reynaud, Larroque, Pezzani, ont pris comme base de la destinée humaine l'idée si nettement hindoue de la pluralité des existences, et plusieurs d'entre eux décrivent le principe du Karma à la manière des théosophes modernes.

Les concordances sont telles qu'en faisant la synthèse de toutes ces doctrines particulières, on reproduit les idées principales de la Théosophie: la fraternité, l'évolution, la réincarnation, le Karma ou la grande loi des destinées humaines, la nécessité de la division des sexes et même la croyance aux Maîtres.

Charles Bonnet, dans son ouvrage "La palingénésie", admet qu'il existe chez les plantes et les animaux des germes indestructibles qui évoluent (ce que les théosophes appellent les monades). "Dès l'origine des choses, "dit-il," les principes des êtres organisés, les germes ou corpuscules primitifs et organiques, contenaient très en raccourci toutes les parties de la plante ou de l'animal futurs. Chaque végétal, chaque animal, renferment un germe indestructible par les causes qui peuvent détruire leur corps grossier. Si la plante est sensible, elle a une âme dont le siège, quel qu'il soit, peut renfermer un germe impérissable qui conservera l'Etre de la plante et le fera survivre à la destruction de ce corps physique et palpable. Les plantes et les animaux ne sont que des modifications de la matière organisée, ils participent tous à une même essence et l'attribut distinctif nous est inconnu. Si l'être de la plante a été attaché à un germe incorruptible, ce germe est destiné, non seulement à conserver l'être du végétal et à le restituer un jour sous une forme nouvelle, mais peut encore renfermer les éléments de nouveaux organes qui lui permettront de s'élever à l'animalité...."

"On a soutenu," dit encore Bonnet, "l'anéantissement de l'âme des bêtes, comme si le dogme de l'immortalité de notre âme était lié à l'anéantissement de l'âme des bêtes. Vouloir que l'âme des bêtes soit mortelle, précisément parce que la bête n'est pas l'homme, ce serait

vouloir que l'âme de l'homme fût mortelle, précisément parce que l'homme n'est pas ange. L'âme des bêtes et l'âme de l'homme sont également indestructibles par les causes secondes. Il faut un acte aussi positif de la Divinité pour anéantir l'âme du ver que pour anéantir celle du philosophe. Mais quelle preuve nous donne-t-on de l'anéantissement de l'âme des bêtes? On nous dit qu'elles ne sont pas des êtres moraux? N'y-a-t-il donc que les êtres moraux qui soient capables de bonheur? Les êtres qui ne sont pas moraux ne sauraient-ils donc le devenir? "(Ce dernier passage est tiré par Bonnet d'un auteur anglais)..." Pourquoi, "ajoute Bonnet" la mort serait-elle le terme de la durée de l'animal, et pourquoi Dieu l'anéantirait-il alors que son immense bonté doit le porter à conserver ce qu'il a créé? Un philosophe ne peut nier que l'animal ne soit un être perfectible, et pourquoi un être si perfectible serait-il anéanti pour toujours, tandis qu'il possède un principe de perfectibilité dont nous ne saurions assigner les bornes?"

Bonnet émet encore une théorie qui se rapproche beaucoup de ce qu'on appelle en théosophie *les atomes permanents*. Ces atomes constituent les éléments fondamentaux des divers plans de l'univers, *éthérique*, *mental*, etc., et servent de germes pour l'évolution des formes. A chaque dissolution d'un véhicule, autrement dit à la mort, l'atome permanent demeure à l'état éthérique s'il est du plan physique, à l'état mental s'il appartient au domaine de la pensée; et ces atomes permanents qui ont gardé les empreintes des impressions reçues, servent à la reconstruction des véhicules mental, astral, éthérique, quand le courant de l'évolution lance de nouveau les entités dans les divers plans de la nature, *le corps causal* étant le véhicule subtil contenant ces atomes permanents. Comme tous les plans de la nature s'interpénètrent, il n'est pas plus difficile pour le corps causal d'envelopper la triade d'atomes éthérique, astral et mental, que les centaines de millions de ces mêmes atomes pendant la période de la vie terrestre.

Bonnet est évidemment loin d'atteindre la conception théosophique dont je ne fournis d'ailleurs qu'une ébauche grossière, mais, en appelant "unité permanente" le quelque chose qui forme le "moi" de l'animal, il exprime une idée qui s'en rapproche beaucoup.

"Chaque instant de la durée des animaux" dit-il, "est déterminé par l'instant qui précède. L'instant actuel détermine à son tour l'instant qui suit. Cette chaîne se prolonge de la même manière au-delà de ce terme que nous nommons improprement la mort, et la personnalité se conservant toujours par les moyens physiques préordonnés, forme cette sorte *d'unité permanente* qui constitue le "moi" de l'individu."

Nous trouvons dans un autre passage une concordance avec ce qu'on appelle en théosophie l'âme-groupe monadique. La théosophie enseigne que dans les règnes végétal et animal, l'âme monadique, dépouillée de ses véhicules, retourne à l'âme-groupe collective, matrice commune à laquelle elle communique d'une manière massive les résultats des expériences acquises, tout en gardant elle-même les vibrations reçues dans ses atomes permanents au cours de l'évolution ; de plus, l'âme-groupe rend à la monade sous forme d'instincts, les pouvoirs qu'elle possède quand la loi de l'évolution fait retourner la monade dans une forme physique.

Ch. Bonnet appelle cette âme-groupe une machine organique, et n'admet pas qu'il y ait d'esprit pur, les êtres étant mixtes, c'est-à-dire toujours unis a une portion de matière ; (encore là une théorie théosophique.) "Afin," dit-il, "que chaque *être mixte* conserve dans un autre état par des voies naturelles le sentiment de sa propre personnalité, il faut que son âme demeure unie à une *machine organique* qui conserve les impressions des états antécédents, ou au moins quelques-unes de ces impressions."

Bonnet, citant l'exemple des enfants qui peuvent devenir des êtres pensants par le développement de tous leurs organes, instruments qui existent bien dans leur cerveau, mais qui ne sont pas encore développés, affermis, perfectionnés, dit que les animaux arriveront peut-être à l'état d'êtres pensants et qu'on ne peut assigner un point précis où finit l'échelle de l'humanité. Notre philosophe témoigne autant de respect pour la vie des animaux que pourrait en montrer un philosophe hindou: "Que jamais, dit-il, l'homme ne soit un tyran pour les animaux et que, plein de compassion, il ne regarde pas comme une action purement indifférente d'écraser un moucheron, car ce moucheron est un être qui goûte à sa manière la douceur de l'existence."

Rappelons en passant une généreuse et profonde pensée de Schopenhauer qui, protestant contre la vivisection, s'écrie : "Il faut être complètement aveugle pour ne pas voir qu'au fond l'animal est la même chose que l'homme et qu'il n'en diffère que par accident."

Rappelons aussi que Leibnitz, dans sa "Théodicée", admet le passage de la monade animal au stage humain en vertu d'une sorte de transcréation divine.

Ballanche, philosophe français, né à Lyon en 1776, mort en 1847, fut membre de l'Institut. Il a laissé des œuvres littéraires qui reçurent l'approbation d'un certain public, et en particulier de Chateaubriand et de M^me^ Récamier; mais elles furent généralement peu comprises, le génie de Ballanche étant plus intuitif que scientifique.

Ce philosophe a sur les animaux une idée profondément théo-

sophique. La Théosophie admet que l'animal n'arrive au stage humain que par l'influence de l'homme, de même que l'homme n'arrive au stage divin que par l'influence d'Etres surhumains. "Les animaux, "dit Ballanche," sont sans individualité, et néanmoins le principe immatériel qui est en eux ne peut être anéanti. Y aurait-il une loi cosmogonique perpétuelle en vertu de laquelle l'être qui est au sommet d'une hiérarchie d'organisation rappellerait sans cesse à lui, se rendrait propre par une action continue, le principe immatériel de toute la sphère où il domine? La loi d'un être intelligent est de se perfectionner lui-même, car sans cela il serait semblable aux animaux dont l'instinct reste inmodifiable, à moins qu'ils n'entrent dans la sphère magnétique de l'homme par la domesticité; et l'on peut, concevoir," ajoute notre philosophe, "que l'essence de toutes les espèces gravite de proche en proche, vers l'essence des animaux domestiques. Le progrès pour les animaux est donc l'approche des influences de l'homme; mais auparavant, il faut que l'homme cesse d'être le tyran des espèces domestiques . . . Nous pénétrons de nos facultés assimilatrices le règne minéral, le règne végétal, le règne animal. Evidemment notre sphère d'activité étend son domaine. Jusqu'à quel point l'affranchissement des formes pour l'Universel et pour l'homme peut-il être l'ouvrage de l'homme même? Jusqu'à quel point pouvons-nous espérer d'arriver à l'ancien magisme en le sanctifiant?" Et ici, Ballanche semble prédire l'avènement de la Théosophie moderne: "C'est là," dit-il, "le dernier mystère que l'Orient cache encore dans son sein, il faut que l'Occident travaille à le faire se manifester."

Dans un autre passage, Ballanche reproduit l'idée principale qui sert de fondement à la Société théosophique: "L'homme," dit-il, "a besoin de l'homme, même pour s'assurer l'autre vie, car le genre humain est un. Le sort des hommes dépend les uns des autres; ils sont solidaires entre eux. La loi de solidarité est destinée à se transformer en la loi de charité. La sympathie générale est le lien qui unit l'âme à une autre. L'homme fortement imprégné du sentiment moral est en sympathie avec ses semblables; sa vie est une vie toute sympathique."

Les idées de Ballanche sur la force de la pensée et sur la destinée humaine sont tout à fait théosophiques: "Nul homme," dit-il, "n'emploie toutes les facultés qui sont en lui, nul homme ne peut les remplir toutes; elles ne sont pas perdues pour cela, puisqu'elles sont la seule limite du temps est un obstacle invincible. Les facultés employées se développent solitairement; elles ne s'anéantissent pas, elles survivent aussi bien que la pensée, et les livres sacrés des hindous accordent à la pensée une puissance dont nous aurions peine à concevoir l'étendue parce que nous sommes restés bien loin de leurs doctrines mystiques."

Voici maintenant comment Ballanche s'exprime au sujet de la grande loi du karma (on croirait lire un livre théosophique): "Chacun," dit-il, "est soumis au destin formé pour tous, mais chacun a fourni une force quelconque au destin qui l'opprime et toujours sous la condition de liberté pour chacun. Toutes les destinées humaines sont analogues entre elles. Chaque homme a un but à atteindre. Ce qui est ordonné à chacun, ce n'est pas d'atteindre le but qui ne lui apparaît pas, c'est d'atteindre le but qui lui paraît."

A comparer ce passage avec celui du Dharma de Mme Besant: "Chacun doit suivre la route qui lui est tracée par la loi gouvernant sa propre vie."

Ballanche dit encore: "Nous serons dans la vie suivante avec nos richesses et nos pauvretés; *nous serons ce que nous nous serons faits*; nous aurons choisi notre nouveau point de départ. Le bien et le mal sont des nécessités physiques. C'est l'homme qui fait le destin de la terre."

Mme Besant considère les grandes catastrophes, guerres, tremblements de terre, etc., comme des fléaux résultant de nos propres actions et qui se retournent contre nous pour servir de leçons à l'humanité. Ballanche, lui, dit que la guerre a été dans les mains de Dieu un moyen providentiel, un instrument de civilisation; c'est dans les chances de la guerre que l'homme trouve à exercer un genre de facultés et de vertus qu'il n'aurait pas connues sans elle; et à ce sujet, il cite un passage de la Bhagavad-Gîtâ dans lequel il est question de deux rois ennemis s'approchant avant la bataille pour conférer entre eux, "conférence," dit-il, "qui est un *système complet* de *théosophie* et de morale, donnant une *idée juste de la philosophie et de la poésie des sages de l'Inde.*"

Ce témoignage d'admiration n'est-il pas une preuve irrécusable de l'influence des idées orientales sur ce philosophe?

Nous savons tous que l'un des principes essentiels de la morale théosophique est celui de la plus grande tolérance en matière de croyance.

Bien qu'il semble logique et nécessaire d'admettre l'existence de Médiateurs entre Dieu et l'homme, on peut croire ou ne pas croire à l'existence d'Etres surhumains, faisant le sacrifice de la béatitude nirvanique pour venir guider sur la terre l'évolution de l'humanité, cette grande orpheline si éloignée de son Père céleste.

Nos Instructeurs ont toujours affirmé avec la plus grande humilité que, malgré toute l'érudition qu'on voudrait leur attribuer, jamais ils n'auraient pu tirer de leur propre fond cette masse énorme de documents qui constituent l'enseignement théosophique sans le secours des Maîtres de sagesse qui ont fondé la Société théosophique; loin de se croire infaillibles, ils se considèrent seulement comme des instruments imparfaits, et recommandent aux théosophes de ne pas prendre leurs

enseignements comme des dogmes auxquels la foi théosophique doive absolument adhérer. Ainsi donc, la liberté la plus grande est laissée aux croyances. Mais il n'est pas nécessaire d'être théosophe pour croire à l'existence des Maîtres; les Soufis y croient fermement et des philosophes tels que Leibnitz, St. Martin, Dupont de Nemours, Ballanche et Barrault ont affirmé leur croyance à ce sujet et ont même fourni ce qu'on pourrait appeler la preuve métaphysique de l'existence des Médiateurs divins.

Voici l'opinion de Leibnitz, suivant M. Boutroux: "Et maintenant, l'homme est-il non-seulement l'être créé le plus parfait que nous connaissions, mais encore l'être le plus parfait qui existe? S'il en était ainsi, il y aurait entre l'homme et Dieu une solution de continuité, car combien l'homme n'est-il pas encore distant de Dieu? Or, ce serait là un défaut d'ordre... Et ainsi, il est raisonnable d'admettre, au dessus de l'homme, une échelle de *génies* se rapprochant indéfiniment de Dieu comme au-dessous de l'homme il y a une série d'animaux et de vivants descendant indéfiniment vers la matérialité."

Dupont de Nemours, né à Paris en 1739, mort en 1817, philosophe français et économiste distingué, fut membre de l'Institut; dans sa philosophie de l'univers s'adressant à l'homme que d'orgueilleuses prétentions aveuglent, il s'écrie: "Pourquoi n'avons-nous aucune conscience évidente de ces êtres dont la convenance, l'analogie, la nécessité dans l'univers frappent la réflexion qui peut seule nous les indiquer? de ces êtres qui doivent nous surpasser en perfection, en facultés, en puissance, autant que nous surpassons les animaux de la dernière classe et les plantes? qui doivent avoir entre eux une hiérarchie graduée et dont plusieurs ordres *peuvent être nos compagnons sur la terre, comme nous sommes ceux des animaux*... Eh bien! "continue notre philosophe," ce que nous faisons pour nos frères cadets, nous qui n'avons qu'une intelligence très mediocre, des Etres (que je devine et que je connais pas), ces Etres qui valent beaucoup mieux que nous, doivent le faire et vraisemblablement le font pour nous avec plus de bienveillance, de fréquence et d'étendue dans les occasions qui les touchent... Il est donc conforme à la marche et aux lois de la nature que les intelligences supérieures puissent ainsi quand il leur plaît, nous rendre les services à la fois les plus importants et les plus ignorés... Si cela n'était pas, l'univers serait incomplet. Sa partie inférieure serait régulièrement ordonnée avec les gradations les mieux nuancées et les plus parfaites, sa partie supérieure ne serait qu'un vaste désert." "Tâchons donc," ajoute Dupont de Nemours, "d'avoir autant qu'il peut dépendre de nous affaire à ceux par rapport auxquels nous sommes petits... Ceux-là ne varient pas, ils ne nous abandon-

nent point : ils ne s'éloignent jamais ; nous les trouvons dès que nous sommes seuls."

Ballanche, considérant que l'ascension des êtres intelligents est progressive, en conclut qu'il y a des êtres qui sont bien en avant des autres sur l'échelle de l'évolution et qui ont développé en eux les facultés de l'avenir: "*Sur cette terre*," dit-il, "et *dès à présent*, il est évident qu'il y a une hiérarchie d'esprits humains qui se prolongent au-delà de cette vie ; mais tous arrivent, les uns plus tôt, les autres plus tard. Il y a des hommes en avant du siècle ; *il en est même qui sont en avant de l'existence actuelle et qui participent de l'existence future*... Les initiations, dit Ballanche, sont successives... Il y a des hommes providentiels que la bonté divine suscite pour hâter l'accomplissement de ses desseins, qui prennent volontairement le fardeau pour l'alléger aux autres..."

Emile Barrault est plus explicite encore à ce sujet: "Les habitants de notre planète, dit-il, font partie d'un groupe que nous nommerons l'humanité solaire ; ce groupe n'est lui-même qu'une fraction de l'humanité sidérale... Sans nul doute, il est des mondes supérieurs aux nôtres, d'autres sans doute lui sont inférieurs. Nous est-il permis de supposer que notre terre a été visitée par des âmes appartenant à des mondes meilleurs, qui ont voulu remplir parmi nous un apostolat de lumière ou de charité, payés d'ingratitude peut-être? ... Les habitants de la terre sont l'une des populations de l'univers les plus récentes ; ils ne sauraient se placer à la tête du genre humain dont tant de nations s'instruisent longtemps avant eux, et nous avons *des frères aînés surhumains* relativement à nous, en raison de leur degré d'avancement, *dont la fonction la plus glorieuse et la plus douce est d'élever leurs inférieurs.*"

Une telle opinion, ajoute Barrault, force notre assentiment parce qu'elle conspire avec la solidarité de ces humanités disséminées dans l'espace, séparée par de prodigieux intervalles, unies pourtant dans une œuvre commune, le perfectionnement de leurs facultés. "Oui," s'écrie-t-il, "Dieu est incarné en tous, mais il s'incarne de plus en plus dans les innombrables fractions de l'humanité par l'intervention d'innombrables Verbes en qui sa vie s'est déployée et qui au besoin *revêtent la forme des populations qu'ils visitent.* Outre l'incarnation universelle, il y a les incarnations particulières des Médiateurs."

Pezzani, un publiciste et avocat de Lyon, écrivait en 1866, dans son beau livre "La pluralité des existences", que le célèbre théosophe St. Martin avait un vif sentiment de sa mission qui était de rappeler aux hommes les choses divines. Suivant Pezzani, St. Martin s'intitulait *diviniste* et expliquait qu'il n'appartenait ni à la terre, ni à son

âge encore enfantin, et que s'il était venu sur la terre pour enseigner les hommes, c'était en vertu d'une dispense. Ces opinions, si étranges qu'elles paraissent, impliquent une ardente foi dans la pluralité et la solidarité des vies, comme dans la pénétration des mondes entre eux; *la théorie des missionnaires divins* en découle, ajoute Pezzani.

Enfin, j'ajouterai à ces opinions celle de M. Schuré qui dans son beau livre "Les grands Initiés" nous a décrit dans un style très-élevé, très-noble et très-poétique, la vie des principaux Médiateurs divins.

Passons maintenant aux lois de la Réincarnation et du Karma. On retrouve ces lois exprimées dans les écrits d'un assez grand nombre de philosophes français du 19e siècle; mais limité aux cadre d'une conférence, nous ne pouvons donner que de courts extraits de quelques-uns de ces philosophes.

Pierre Leroux s'exprime ainsi dans son livre "L'humanité": "Il y a une voix intérieure, partie sans doute de Dieu lui-même, qui nous dit que Dieu ne peut pas faire le mal, ni créer pour faire souffrir. Or, c'est ce qui arriverait certainement si Dieu abandonnait ses créatures après une vie imparfaite et véritablement malheureuse. Mais si, au contraire, nous concevons le monde *comme une série de vies successives pour chaque créature*, nous comprenons très bien comment Dieu, pour qui il n'y a ni temps, ni espace, et qui voit le but final de toute chose, permet le mal et la souffrance comme des phases nécessaires par où les créatures doivent passer pour arriver à un état de bonheur que la créature ne voit pas. . ."

Pierre Leroux faisant l'analyse de la philosophie orientale (Vedanta, Sankya, etc.) et comparant ces doctrines avec celles de Pythagore et d'Apollonius de Tyane, en témoignant son admiration pour elles, devait forcément s'inspirer, dans ses écrits, de la pure philosophie orientale.

Fourier, le père de l'école phalanstérienne, s'écrie à son tour: "Où est le vieillard qui ne voulût être sûr de renaître et de rapporter dans une autre vie l'expérience qu'il a acquise dans celle-ci? Prétendre que ce désir doive rester sans réalisation, c'est admettre que Dieu puisse nous tromper. Il faut donc reconnaître que nous avons déjà vécu avant d'être ce que nous sommes et que plusieurs autres vies nous attendent. . ."

Fourier exprime encore une idée profondément théosophique dans le passage suivant: "Quels que soient sa grandeur et son génie, l'homme ne peut s'avancer dans l'échelle des êtres *qu'avec l'humanité*. . . . après la mort de notre planète, toutes les âmes particulières synthétisées dans l'âme de notre planète passeront dans un monde nouveau pour s'élever, par un nombre infini de transformations successives, aux

degrés les plus sublimes de la hiérarchie des êtres dans d'autres mondes."

Je ne citerai qu'une phrase très expressive de Ballanche à ce sujet: "Nos vies antérieures," dit-il, "appartiennent à des cycles astronomiques perdus dans l'ample sein des temps antérieurs. . . ; chacun de nous est un être palingénésique qui ignore sa transformation actuelle et même ses transformations précédentes; la vie que nous menons sur la terre, cette vie renfermée entre une naissance apparente et une mort également apparente, n'est dans la réalité qu'une portion de notre existence, une manifestation de l'homme dans le passé . . . ."

La loi de la Réincarnation a été magistralement traitée par le Saint-Simonien Emile Barrault dans son ouvrage intitulé "Le Christ" qui parut en 1865. Toutes les idées qui touchent à cette question se trouvant éparpillées dans le livre sous une forme dialoguée, je les ai réunies de manière à présenter un ensemble formant un tout à peu près complet.

Barrault s'exprime ainsi: "Nous avons beau ignorer où, comment, sous quelle forme, nous persistons au-delà de la tombe, nous voulons être immortels; nous nous demandons ce qué nos morts sont devenus, ce que nous deviendrons nous-mêmes, ce que Dieu réserve à tant de générations qui viennent et s'en vont, paraissent et disparaissent, mais qui ne périssent pas. Nous sommes aujourd'hui, nous serons demain. Notre essence ne se noie pas dans l'ombre, elle ne s'abîme pas dans la lumière, ce qui a une fois aimé aimera toujours. Les méchants sont des êtres inférieurs appartenant encore à l'âge de l'humanité bestiale et ils en sortiront, dussent-ils y être forcés par des châtiments qui leur fassent crier merci. La limitation de l'épreuve à une seule existence est un simple règlement disciplinaire de l'Eglise qui semble actuellement injurieux à l'inlassable miséricorde de Dieu et au bon sens . . . . L'homme est lent à faire son éducation, et on brusque sa destinée; Dieu est éternel et on le fait avare du temps . . . . La bonté de Dieu ne désespère pas des désespérés eux-mêmes. Vivants ou morts, ici ou ailleurs, nous sommes tous appelés à nous améliorer, c'est la fin de l'être humain . . . . Cette doctrine du perfectionnement continu a ses joies délicieuses et ses magnifiques espérances, mais elle a ses austérités; c'est la doctrine de l'humanité virile.

"Faute de connaître la loi du développement continu, nos vieux chrétiens enchaînèrent l'âme à un seul corps sans deviner que l'énergie de l'âme usait autant de corps que cela importait à son progrès; . . . ils ne donnèrent qu'un jour à l'œuvre et réservèrent l'éternité à la contemplation dans le repos.

"Si la destination de chacun de nous est de réaliser en lui le type

humain dans sa perfection, une vie est bien courte; il en faut plusieurs avec la diversité des conditions de milieu, de telle sorte que les aptitudes encore latentes soient provoquées à paraître .... Combien sont morts pleins de jours en se disant: Nous n'avons point fait ce que nous projetions de faire; nous nous étions tracé une voie et nous en avons été divertis; nous ne sommes point ce que nous voudrions être; nous n'avons point réalisé cet idéal que nous nous étions proposé aux jours de notre jeunesse, et voici que nous mourons, nous n'avons point assez vécu. Chez les meilleurs, en effet, certaines facultés sont comme amoindries par le surcroît d'exercice des autres .... Aucun homme ne se peut compléter sans avoir passé par toutes les situations; personne ne se connaît bien s'il n'a été expérimenté sous toutes les faces. Tel a su être pauvre, aurait-il su être riche? Tel a su être riche, aurait-il su être pauvre? Celui-ci a dignement supporté l'humilité, aurait-il échappé à l'enivrement du pouvoir? Un autre a régi sa chair dans un cloître, l'aurait-il aussi bien gouvernée au milieu des amorces du monde?.... Nous semble-t-il que ces générations qui se sont succédé dans la misère, dans l'ignorance et dans tous les vices nés de l'indigence de l'esprit et du corps, aient donné la mesure de ce qu'ils peuvent être?.... Il y a par siècle des centaines de millions d'individus, (comme les enfants morts en bas-âge), qui n'ont été que des ébauches de l'humanité, tandis que tant d'autres, avec leurs appétits de brute ou de bête sauvage, n'ont passé parmi nous que comme des monstres.... Il faut avoir pitié d'eux, le vieux christianisme n'a rien trouvé d'efficace pour le retour des exceptions à la règle commune, pour le redressement du grand nombre par le perfectionnement des meilleurs, que le ciel.... l'enfer et le purgatoire .... comme si la vie se régénérait par la contemplation et la solitude! comme s'il n'y fallait pas l'acte et le contact!.... Dieu veut que chacun de nous achève sa création par lui-même et le concours de ses frères.... Qui a monté doit monter encore; qui est dans l'infimité s'élèvera. Chacun de nous en portant la main à sa tête ou sur son cœur, doit se dire qu'il y a quelque chose qui n'est point encore sorti.... Quelquefois, vous le savez, nous pensons reconnaître des lieux auxquels nous faisons une première visite; d'autres fois, en apprenant une science, nous pensons ne faire que la rapprendre.... Un jour, nous aurons des traits de lumière plus pénétrants sur ce que nous fûmes. Jusqu'à présent, nous sommes forcés d'avouer que nos existences antérieures ne nous laissent aucune réminiscence, mais qu'en pouvons-nous conclure contre leur réalité? Chacun de nous doit revenir sur la terre dans la plénitude de sa liberté pour y obéir à des inspirations nouvelles, à de nouvelles attractions; à moins d'une interruption de nos souvenirs, notre présent

aurait à subir l'obsession de notre passé . . . . À mesure que nous nous élèverons dans la hiérarchie des êtres, la mémoire se développera en même temps que nos autres facultés; nous aurons une conscience plus nette de notre histoire. Alors, nous lirons en nous-mêmes le livre qui contient nos gestes, ce livre que nous écrivons page par page, souvent en effaçant, souvent en arrachant ce que nous avons tracé et ce que nous voudrions abolir; tous ces feuillets revivront sous nos yeux, et nous saurons d'où nous sommes partis, quels chemins nous avons suivis, quels événements, quelles stations ont marqué notre itinéraire; au point où nous serons parvenus, nous lirons tout sans honte, sans douleur, sans effroi; tout aura été glorieusement préparé, et nous porterons notre livre de vie comme une excitation et non comme un fardeau.... Croyons, croyons fermement que tout homme est un résumé d'existences antérieures.... En un mot, tout homme se compose de nombreux personnages qui n'en font qu'un, qui sont d'autant plus lui qu'il a été soumis à de nombreuses épreuves, d'autant plus responsable qu'il a eu les occasions de s'éprouver. Chacun de nous se fait sa destinée; chacun de nous revit avec son doit et son avoir; il dépend de lui d'avoir un lourd passif ou un gros actif et de faire à sa honte ou à sa gloire son inventaire et sa liquidation.... Heureux qui aime, heureux qui est aimé!.... Aucun lien ne périt, toute chose se retrouve à son heure, et le développement de la sympathie générale ne ruine ni les attaches personnelles, ni les affinités électives. Nos amitiés sont nouées pour l'éternité, voilà la douceur; ce qu'on ne peut éterniser, c'est la forme sous laquelle elles persistent."

E. Barrault, n'ayant jusqu'ici justifié son hypothèse qu'au point de vue de l'individualité, veut encore la justifier au point de vue social:

"Nous n'avons encore bien vécu, dit-il, ni entre nous, ni avec notre planète... Ici-bas, tout étant transitoire, nous passions comme des voyageurs impatients d'arriver au terme de la course, ne nouant entre nous que des liens éphémères, haletants du désir de nous précipiter dans l'empyrée. Aujourd'hui, quelles que soient nos destinées ultérieures, nous avons à constituer une société sur notre globe, *à y consommer l'unité de notre espèce*, et la théorie de la vie éternelle doit être en rapport avec cet idéal terrestre. Or, s'il est admis que les générations du passé revivent dans la génération présente, qui revivront dans les générations futures, l'humanité n'est plus comparable à une succession de flots qui vont s'engloutir dans l'Océan.... elle se rajeunit incessamment et ne perd rien de sa substance; sa solidarité ne souffre d'aucun déficit; aux heures solennelles où elle évoque ses ancêtres et sa postérité, où elle jure par leurs cendres

et par leurs germes, elle sent vibrer en elle tous les anneaux d'une chaîne vivante. Donc, croyons l'humanité unie à ses pères, unie à ses fils, afin qu'elle accomplisse sa mission avec une vaillance inconnue... Chacun de nous saura qu'il est déjà venu ici et qu'il y reviendra; qu'il n'y est pas un hôte campant sous une tente qu'on dresse aujourd'hui et qu'on abat demain; qu'il y doit fonder son avenir par ses travaux, par ses amitiés, par son attachement à la cité, et personne ne se préoccupera de se faire à la hâte un bonheur égoïste dont il ne retrouverait plus que les débris au retour. Semons ici-bas, c'est ici-bas que nous récolterons; bâtissons ici-bas, c'est ici-bas que nous habiterons; mettons le gland en terre, nous nous assoierons à l'ombre du chêne... Mais pratiquons la justice ou craignons d'être un jour jugés par nos victimes... Tout ce que nous prendrons nous sera ôté; tout ce que nous donnerons nous sera rendu... Nous ne pouvons rien pour nous-mêmes qu'à la condition de vouloir pour tous, et nous ne nous élèverons dans une sphère plus lumineuse qu'avec cette humanité à laquelle Dieu nous associe... Oui, je voudrais pouvoir penser que tous ceux qui ont souffert dans le passé espèrent aujourd'hui, que tous ceux qui espérent dans le présent jouiront dans l'avenir, que tous ceux dont les facultés se sont atrophiées dans des crânes étroits revivent ou revivront avec ce front qu'un cerveau dilaté élargit et fait rayonner; que tous ceux qui ont souillé leurs mains de sang tendront un jour à leurs frères une main fraternelle...

"Nous avons été, nous sommes, nous serons. Si nous avons failli, revivons pour nous relever... La renaissance, voilà la consolation de tant de carrières manquées, de vocations étouffées, de servitudes et de misères qui sont retombées sous le poids qu'elles tentèrent de soulever, de tant de facultés dépravées! Laissons, laissons revenir ceux qui ont tout offensé, tout sali, tout meurtri parmi nous; qu'ils reviennent, ils sont à nous pour que nous les sauvions, pour que nous nous sauvions nous-mêmes par leur salut. Hélas! sommes-nous bien sûrs de les avoir assez aimés pour les vaincre par notre amour en les terrassant par notre justice? Question terrible que nous ne nous adressons pas assez souvent. Et si nous avons été saints, revivons pour nous sanctifier encore...

"Ne craignons pas de vivre, ne craignons plus de mourir!... Angoisses de l'agonie, déchirements de la séparation, deuil de l'isolement, qui ne vous a connus, et qui ne frémit en voyant les nations multiplier les coups de la mort, sur les champs de bataille?... Race de pécheurs que nous sommes! Il faut que nous donnions la mort et que nous la subissions; comme si, pour être dégagés de nos inextricables attaches à une nature inférieure, nous avions besoin de passer

et de repasser sans relâche par le glaive exterminateur; comme si nos âmes grossières devaient venir s'aiguiser sur la meule qui tourne, et ne donnaient qu'une étincelle à ce prix! O mort! ne te vaincrons-nous jamais? Tu es le signe de notre subalternité; ce n'est que par toi que nous nous élèverons d'un degré; il faut que nous te cédions notre forme pour renaître avec une forme plus digne de notre âme en progrès."

Je terminerai cette conférence par le corollaire de la loi de Réincarnation, celui de la nécessité de la division des sexes. L'être humain est-il pendant toute l'évolution homme ou femme, ou alternativement l'un et l'autre? La question de la réincarnation dans un sexe plutôt que dans un autre, dans une famille et dans une race déterminées, est pour les théosophes modernes une juste conséquence de la loi du Karma, s'est-à-dire de la loi de justice absolue combinée avec la meilleure adoptation possible en vue de l'avancement de l'entité humaine.

Comme je m'avoue impuissant à décrire cette question mieux que ne l'a fait Barrault, estimant d'ailleurs qu'il y a plus d'intérêt à entendre une grande vérité exprimée en termes éloquents par un philosophe qui n'était pas théosophe et que le plus souvent les doctrines décrites et partagées par des personnes étrangères à l'école qui les professe prennent plus de poids, je ferai une dernière citation tirée du "Christ" d'Emile Barrault.

"Demandons-nous," dit-il, "ce que c'est que l'être humain? Est-ce l'homme, est-ce la femme? Non, c'est la femme et l'homme ensemble, il n'existe que par leur réunion... La plénitude morale de l'humanité exige la conspiration des facultés de ses deux moitiés, et si la renaissance est admise, il n'y a rien à objecter contre une permutation de conditions de sexualité qui favorisent le perfectionnement de la vie..." "Osons," s'écrie Barrault, "osons vouloir que chacun de nous, après avoir été alternativement homme et femme afin de se développer tour à tour (sous l'aspect dorique, sous l'aspect ionique) soit homme et femme à la fois, à l'état de développement supérieur. L'être humain ne semble véritablement divin que lorsqu'il comprend les deux formes de la charité, la charité virile et la charité féminine. Enfin, ne craignons pas de dire que les deux types sont associés dans le Médiateur dont l'amour engendre, enfante incessamment notre espèce à une vie nouvelle; sous la forme mâle dans laquelle il était passagèrement incarné, il fut un couple. Le Christ n'est pas célibataire, il est l'homme complet... Surhumain relativement à nous, parceque, né longtemps avant nous, il a atteint le rang suprême que le genre humain, disséminé dans les espaces infinis, atteindra de progrès en progrès; il n'est qu'un homme pourtant, un frère aîné qui a mission de nous aider à nous élever aussi haut que lui-même."

La Théosophie moderne synthétise non-seulement toutes les conceptions particulières des philosophes que je viens de citer, mais soulève plus haut encore le voile qui cache les vérités transcendantales. Elle enseigne le vrai et pur langage du cœur par la dévotion généreuse et intense, celle, dit Mme Besant, qui s'abandonne entièrement et sans réserve à Dieu et à l'Homme divin par lequel Dieu se manifeste dans la chair à son adorateur; elle montre à tous la Voie, celle du Christ comme celle du Bouddha, la voie unique qu'enseignèrent tous les Grands Initiés, la voie qui conduit l'âme à la lumière radieuse qui brille au-dedans d'elle-même, image parfaite de la Trinité divine.

Paris, 4 Juin 1904.

Conscience et Matière.

L. Desaint.

Un des caractères distinctifs de la société contemporaine, c'est la puissance du besoin intellectuel qui pousse les hommes de plus en plus vers le savoir. Les uns y arrivent par la science, les autres par la philosophie; même dans les petites activités intellectuelles comme la lecture des romans ou la lecture des journaux, nous trouvons une confirmation familière commune, presque universelle de cette soif de la connaissance et ce besoin de savoir est moins motivé par un intérêt pratique que par le plaisir de "connaître plus."

Le dieu du savoir n'est plus un maître à mine rébarbative qui s'impose à nous par la violence ou le besoin; c'est plutôt un compagnon qui sait raconter des histoires parfois inattendues, toujours intéressantes, que l'on écoute avidement.

Apprendre et savoir, voilà donc un des aspects les plus élevés et les plus universels de la vie sociale contemporaine. Il est non moins intéressant de saisir dans la société actuelle la puissance des efforts tentés pour supprimer ou diminuer la misère matérielle, pour modérer les effets des contingences brutales, en même temps que le désir de jouir de la vie emporte les hommes dans un tourbillon de plaisirs plus ou moins décevants mais avidement cherchés; c'est ainsi que se traduit avec force et en relief ce facteur primordial de la formation de toute société, cet élément social par excellence qui se trouve au fond de tous nos actes, de toutes nos unions ou associations : *le désir d'être heureux*.

Dégageons donc des phénomènes si complexes de la vie contemporaine, ces deux éléments qui semblent lui servir de point d'appui : le savoir et le bonheur, et les éléments opposés, l'ignorance d'une part, la douleur de l'autre.

'Où l'homme souffre le plus, c'est dans ses heures de désillusion et sa douleur vient de son manque de prévision, c'est-à-dire de l'ignorance des conditions de sa vie et de celles de son entourage.

Tout à l'heure j'ai parlé de savoir. Par savoir je n'entends pas seulement tout ensemble de sciences, de philosophies, de littérature qu'on enseigne dans les Universités. Le savoir qui se présente ici est le savoir total, se manifestant aussi bien dans les études universitaires que dans les expériences faites par l'homme d'action, savoir qui résulte en un mot aussi bien des expériences de la vie sociale que des recherches et des théories scientifiques. Un enfant manie des allumettes, il se brûle les doigts ; il n'a pas appris encore que les allumettes en donnant du feu peuvent faire du mal à celui qui ne sait pas s'en servir. Après quelques expériences fâcheuses ou bien après avoir écouté les conseils de ses parents, s'il sait se souvenir ou s'il sait obéir, il évitera le retour du mal.

Au cours de notre vie il nous arrive de risquer une situation, de manquer une occasion, de gagner une maladie : pourquoi ? Nous ne connaissions pas assez le milieu social ou biologique dans lequel nous avons été placés par notre propre évolution.

J'ai pris là des exemples simples pour rattacher clairement l'un à l'autre l'ignorance et la douleur. Si vraiment la douleur vient de l'ignorance, en détruisant celle-ci, l'homme agrandit sa vie de toute la connaissance qu'il gagne et du bonheur qui naît de la destruction de la souffrance.

Les applications si nombreuses, si variées de la science à l'amélioration du bien-être social, constituent le plus grandiose des preuves tangibles que du savoir nait la possibilité d'échapper à la souffrance aussi bien qu'à la limitation.

Un grand nombre d'hommes raisonnent sur les liens qui existent entre l'ignorance et la souffrance ; mais leurs réflexions se réduisent plus à une théorie séduisante qu'à la création d'une ligne de conduite ; ils ne sentent pas assez qu'il faut patiemment détruire l'ignorance pour avoir toute la vérité et toute la paix.

Il convient de placer ici la remarque, d'un si puissant intérêt de Mrs. Besant dans son livre »Le Pouvoir de la pensée." La connaissance de la vérité doit amener la destruction de la douleur : aussi l'on pourra juger de la valeur d'une philosophie au bonheur intime et profond qu'elle donne à ses disciples.

Il y a plus de deux mille ans un grand écrit philosophique commença ainsi : "D'où vient la douleur ?" Et l'auteur montre qu'elle vient des désirs ; ceux-ci naissent d'ailleurs de l'ignorance ; cet écrit rattache par une analyse saisissante la douleur à l'ignorance. Et cet écrit se termine par l'exposé d'une philosophie dont le but est de détruire à la fois l'ignorance et la douleur.

Vraiment cette filiation qui fait sortir ce que nous craignons le

plus, la douleur, de ce que nous ne craignons pas assez l'ignorance est la preuve des grandes philosophies.

Si nous voulions démontrer le caractère grandiose des antiques systèmes intellectuels de l'Inde il nous suffirait de présenter les écrits védantins connus jusqu'ici et fort nombreux déjà et de leur appliquer la preuve dont nous venons de parler.

Parmi les philosophes modernes, Spinoza serait je pense à citer de nombreuses fois. N'a-t-il pas dit que la Raison est une source de joie, que la Raison est le vrai bien. (Éthique.)

Atteindre le bonheur par le savoir et mieux encore par la connaissance, voilà donc la voie des philosophes et le désir plus ou moins conscient d'un grand nombre de nos contemporains.

Le besoin de savoir est il spécial à notre époque, spécial à l'homme? Ce serait je crois limiter l'universialité du besoin de connaître. Tous les êtres autour de nous sont à l'étude sous les chocs continuels de leur vie: car la sensation est un embryon de connaissance; le souvenir de leurs joies et de leurs souffrances, les résultats de leurs études forcées s'écrivent sur les pages de leur corps et l'on pourrait dire que l'hérédité est une transmission de pages anciennes.

L'univers est une immense salle d'école où sont confondus les élèves des grandes et des petites classes: ceux qui sont jeunes et chétifs apprennent de petites leçons et font de petits progrès.

A certaines époques on a refusé à ce pauvre deshérité qu'on appelle le minéral le droit de sentir et de souffrir, c'est-à-dire d'apprendre. Maintenant il est incontestable qu'il vit et qu'il souffre comme ses compagnons plus avancés.

Comment? Je rappellerai à ce sujet quelques travaux très remarquables: celui de Mr. Bose sur la réponse électrique de la matière inorganique et les travaux de Mr. Schrön sur la vie des cristaux. Il faudrait citer non moins les études de mouvements browniens avec les observations de Mr. Gouy, les recherches sur la migration des particules materielles, sur l'activité intestine des alliages et sur les phénomènes présentés par la résistance de l'acier au nickel. Je rappelle une expérience de Hartmann. Lorsqu'une tige cylindrique de métal encastrée à ses deux extrémités, une éprouvette, comme l'on dit en métallurgie est soumise à une traction puissante, elle subit un allongement souvent considérable, dont une partie disparaît dès que cesse l'effort, et dont l'autre subsiste. L'allongement est donc la somme d'un "allongement élastique", temporaire et d'un "allongement permanent." Si l'on continue l'effort on voit apparaître en un point de la tige un étranglement, une striction. C'est là que la barre se

brisera. Mais, au lieu de continuer l'effort, Mr. Hartmann le suspend. Il s'arrête, comme pour donner à l'être métal le temps d'aviser. Pendant ce délai, il semble que les particules se sont empressées autour du point menacé afin de consolider la partie faible et de la durcir. En fait le métal qui était mou dans les autres points a pris ici l'aspect du métal trempé ; il ne s'étire plus.

Il y a là comme une solidarité qui prévoit, analogue à la solidarité des parties dans un corps humain ou animal et dont le système nerveux est le véritable instrument.

Le livre de Mr. Dastre "Sur la vie et la mort" abonde en documents de ce genre.

Ainsi tous les êtres donnent des signes de prévision ; ils sont en état de recherches. Les uns font de petites découvertes : ainsi les minéraux ; les autres, des découvertes plus grandioses : c'est l'oeuvre des hommes évolués. L'univers n'est donc qu'un immense déploiement d'intelligence en activité ; prévoir est un phénomène aussi universel que vivre ; la matière et l'intelligence (ou la prévision instinctive) n'existent jamais l'un sans l'autre, avec toutes les nuances d'ailleurs qu'elles comportent.

L'homme passe par différents stages d'activité intellectuelle : tout d'abord les expériences passionnelles sollicitent le développement de l'intellect appliqué aux besoins matériels de la vie ; puis se présente le second stage : l'intellect est assez développé pour prévoir, pour juger parmi des événements complexes, ce qui permettra le développement de la personnalité dans ses aspects élevés : encore mieux : l'intellect est assez fort pour s'intéresser aux arts, à la littérature, à la science, à cause du plaisir qu'il éprouve à voir le beau, à connaître le vrai.

Arrêtons nous au stage intellectuel du savant, pour en déterminer les qualités générales.

C'est à cause du caractère impersonnel (et universel à cet égard) de l'intelligence du savant que la science n'est pas la science d'un savant ou la science d'une nation.

Nous reviendrons tout à l'heure sur cette remarque d'un intérêt actuel si considérable pour combattre le matérialisme élémentaire de notre époque : c'est que le développement même de la science n'a pu se faire que par une abstraction préalable du savant qui a dû mettre de côté tout ce qui lui était personnel ou particulier pour n'envisager des phénomènes que leur aspect permanent ou universel. On a dit qu'il n'y a de science que du général ; on ne peut en douter. Aucune loi scientifique n'aurait d'intérêt et ne pourrait même s'ériger en loi, si elle ne s'appliquait à une infinité de phénomènes sembla-

bles dans n'importe quelles circonstances où ces phénomènes sont observés. Comme le laissait entendre Mr. Poincaré il n'y a vraiment de science qu'au moment où l'infini apparaît. Voici à ce sujet quelques extraits de son livre "Science et Hypothèse": "L'esprit se sait capable de concevoir la répétition indéfinie d'un même acte dès que cet acte est une fois possible; l'esprit a de cette puissance une intuition directe et l'expérience ne peut être pour lui qu'une occasion de s'en servir et par là d'en prendre conscience." Autre part le même auteur dit encore: "Qu'est-ce donc qu'une bonne expérience? C'est celle qui nous fait connaître autre chose qu'un fait isolé; c'est celle qui nous permet de prévoir, c'est-à-dire celle qui nous permet de généraliser.... L'expérience ne nous donne qu'un certain nombre de points isolés, il faut les réunir par un trait continu; c'est là une véritable généralisation."

Les recherches scientifiques supposent beaucoup de qualités chez celui qui les entreprend; on peut ainsi les résumer: impartialité, impersonalité, dévouement à la recherche de la vérité, équilibre mental et possession de facultés d'abtraction sans lesquelles les lois de la science ne sont pas possibles.

Encore un point à examiner: la science actuelle s'éloigne-t-elle à tout jamais de la métaphysique? Oui et non. Elle s'en rapproche à pas de géant si la métaphysique est la science de l'esprit en soi. Voici ce que dit Mr. Poincaré dans son livre déjà cité: "L'induction mathématique s'impose au contraire nécessairement par ce qu'elle n'est qu'une propriété de l'esprit lui-même." Mais vraiment le monde sensible n'a-t-il pas de liens très étroits avec l'esprit considéré intérieurement à lui. Il est impossible d'en douter depuis que les sciences chimiques et physiques tendent de plus en plus vers leur représentation mathématique; or d'après Mr. Poincaré, les fondements des mathématiques sont indémontrables: ils ne sont qu'une affirmation de l'esprit s'imposant avec évidence. Autre part Mr. Poincaré dit encore: "Si solidement assise que puisse nous paraître une prévision, nous ne sommes jamais sûrs absolument que l'expérience ne la démentira pas, si nous entreprenons de la vérifier. Mais la probabilité est souvent assez grande pour que pratiquement nous puissions nous en contenter." Nous demanderons à Mr. Poincaré, quelles sont les origines de la notion de probabilité; ne sont-elles pas un aspect de la vie en soi de l'esprit, puisque la probabilité n'est pas explicable par le milieu extérieur, si on la considère en elle-même, mais trouve son point d'appui dans le principe de raison suffisante. (Science et Hypothèse, 243.)

Et maintenant ne pourrions nous conclure scientifiquement: ce monde qui nous entoure est un prétexte à retrouver et à utiliser les

qualités en soi de l'esprit ; quelques faits épars tombent sous ses yeux et l'homme affirme qu'ils ne sont que les aspects d'une vérité qu'il énonce et que son esprit possède intérieurement à lui.

Ainsi le monde phénoménal et la matière sensible s'expliquent par ce qu'il y a de plus abstrait, de plus idéal dans l'esprit humain. Ce que j'avance ici peut servir de conclusion honnête aux écrits de la philosophie scientifique contemporaine quant à son aspect libéral.

La science semble être un long commentaire de la classification d'Auguste Comte, commentaire écrit avec tous les faits constatés et avec toutes les lois qu'ils permettent ; cependant l'on peut observer aujourd'hui quelque chose en plus de ce commentaire : le retour plus confiant du savant vers l'abstraction envisagée ainsi que l'intuition comme fondement on comme fin de toute recherche objective.

Après avoir tournée des yeux avides vers le monde objectif il semble que l'Humanité, dans la personne même de ses savants les plus perspicaces et les plus réflèchis, veuille retourner, à demi consciente encore de sa nouvelle voie, vers l'étude des données immédiates de la conscience ; vers la connaissance interne, aussi, vis à vis de la quelle le monde sensible se tient, la frappant fortement du choc des phénomènes jusqu'à l'heure de son éveil où l'homme sera conscient de la vie en soi de son esprit.

Cette connaissance immédiate des choses qui se trouve en nous-même et tend à la généralisation, qu'est ce donc ?

L'Univers est-il donc inscrit, vivant, dans un germe, une monade qui n'attend que la virilité de notre esprit pour lui révéler tout ce qu'elle contient sur le mystère où nous sommes ? Il le semblerait et c'est le cas de rappeler ici les phénomènes d'autoscopie interne présentés par le Dr. Sollier dans la *Revue Philosophique* (1903) ; ce savant rapporte plusieurs cas où de jeunes femmes malades décrivaient l'intérieur de leur corps : vaisseaux sanguins, organes.... sans que leur situation et leur ignorance pussent faire croire qu'elles en avaient entendu parler ou qu'elles les avaient vus en certains livres.

Il se dégage du livre récent de Mr. Poincaré une autre idée encore : la confiance dans la nature, comme condition préalable de toute recherche objective.

Les lois et les principes de sciences, même abstraits comme la mécanique reposent sur des faits en petit nombre dont certains hommes privilégies ont su voir tout l'intérêt ; ils ont étendu à l'infini la possibilité du retour de ces faits et l'identité de leur cause ; mais il ne fallait pas que les phénomènes qui leur servaient de point de départ fussent mis là par la nature en manière de plaisanterie pour

se moquer du savant qui s'en servait: c'est là ce que dit Mr. Poincaré "nous ne voudrons pas croire qne la nature ait fait exprès de nous tromper" (page 117). Mais à priori quelle est la meilleure preuve que la nature ne nous trompe pas: c'est la possibilité de toute action qui suppose l'accomplissement de prévisions, le retour périodique d'effets sembables produits par des causes analogues.

Confiance dans la nature, confiance dans l'intelligence et la raison, voilà la foi que ne peut renier le plus entêté des matérialistes: *c'est la nouvelle foi*. Avec elle apparaissent le pressentiment d'une loi générale de causalité et de continuité et l'idée d'une périodicité universelle. Ce sont là des éléments psychologiques et intellectuels du plus haut intérêt et que la science commence à dégager de ses propres recherches.

Tous ces éléments vont concourir tout à l'heure à la représentation approximative des phénomènes de ce centre mystérieux d'énergie qu'on appelle âme. Au paravant nous avons encore besoin d'une digression supplémentaire.

Le facteur confiance est le point de départ de toute expérience, de toute activité intellectuelle; il est à la base de toute recherche, il constitue un phénomène dont on ne peut que constater la présence au plus profond de notre moi sans qu'il soit possible de l'expliquer puisque l'explication qu'on en donnerait suppose la confiance que nous avons de donner l'explication.

Il constitue un facteur mystérieux d'évolution donné à priori sans qu'on puisse le discuter.

Ainsi tout homme qui cherche avec ardeur la vérité peut-il se demander: "la confiance ne fait-elle pas partie d'une vie plus haute, plus intime que je porte en moi" et le voilà qui rapproche sa question de l'antique conseil "Connais-toi toi-même."

C'est ainsi qu'il suit consciemment ou sans le savoir la voie des sages de l'Inde et de la Grèce; il s'observe intérieurement dans une méditation recueillie, c'est à dire qu'il assiste à la formation de ses états de conscience comme un observateur ordinaire assiste aux spectacles du monde phénoménal sans se confondre avec eux.

L'homme qui en est arrivé là est comme l'enfant ardent que les mers lointaines attirent et qui se tient attentif au passage des navires à l'extrémité d'un promontoire relié à la terre ferme. Il attend qu'un navire bienveillant l'emporte quand ce sera son heure et quand il sera assez fort pourqu'on ne redoute pas sa faiblesse au milieu des tempêtes de l'immense Océan.

Arriver au moi intellectuel ultime, dans une retraite solitaire loin des images et loin des mots! Est-ce possible; convient-il d'entre-

prendre une telle œuvre; où va-t-on: dans un désert où ne vivent que les monstres de l'imagination ou remonte-t-on les rives escarpées mais de plus en plus belles qui conduisent aux sources de la vie!

L'Analyse philosophique et psychologique que nous venons d'esquisser ne se réduit pas à une spéculation sans portée positive, sans rapports avec les faits précis de la science contemporaine; l'équivalent matérialiste de nos idées abstraites peut-être trouvé dans les récentes découvertes de la Physique, de la Chimie et de la Biologie.

Le Matérialisme contemporain est un édifice gigantesque dont la base est complètement inconnue des ouvriers qui en construisent l'étage actuel.

Qu'est ce que la matière! On en par le toujours, on ne la définit jamais. Les matérialistes irréfléchis, ils sont légion d'ailleurs, vous diront que la matière c'est tout ce qui tombe sous les sens; mais les sens sont de la matière si nous nous plaçons à leur point de vue; cette définition est mauvaise.

Il est impossible de la définir à moins de se placer à un point de vue subjectif comme le fit Stuart Mill

Voilà comment Subba Row envisageait en la résumant la philosophie de Stuart Mill sur ce sujet.

"En parlant des phénomènes de notre présent plan d'existence Stuart Mill vint en dernier lien à la conclusion que la matière et les phénomènes externes sont seulement la création de notre esprit; ils ne sont que les apparences d'une phase particulière dc notre soi subjectif et de nos pensées, volitions, sensations et émotions qui en leur totalité constituent la base de cet Ego. La matière est la permanente possibilité de sensations, et les lois de la matière sont, à proprement parler, les lois qui gouvernent la succession et la co-existence de nos états de conscience."

La matière est une donnée à priori du moi qui affirme partout son unité; c'est encore la commune mesure que notre moi affirme exister entre les 5 sensations fournies par les cinq sens, cette commune mesure n'étant au fond que le moi intellectuel; c'est ainsi qu'en dernière analyse la matière se confond avec l'esprit.

Nous venons de définir la matière comme une donnée immédiate de l'esprit. La Science actuelle ne peut se placer qu'au point de vue objectif; elle part du monde phénoménal, des données des cinq sens et veut atteindre la vérité. Oui mais la question reste posée?: Qu'est ce que la matière? La réponse en est impossible par la voie objective. Voyons un peu. L'erreur fondamentale des matérialistes est d'avoir cru qu'un instant dans le cours immense du Temps est la loi de l'éternité, et que les trésors d'enfant trouvés dans cet ilot de l'Espace,

la Terre, pouvaient donner une idée de tous les joyaux de l'Infini.

La matière rencontrée sur cette Terre ne peut nous renseigner bien loin sur le matière des antres planètes, encore moins sur le Soleil et le système soloire tout entier; quant aux autres systèmes solaires, qui peut en indiquer toutes les possibilités de qualités matérielles! Il y a des Soleils bien plus grands que le nôtre, d'autres beaucoup plus petits; la diversité de leur énergie doit amener certainement la diversité dans la matière planétaire qu'ils baignent de leurs rayons. On a fait tenir au spectroscope le langage que nous parlons et non pas celui des autres zônes étoilées; on aurait dû dire: les phénomènes des raies spectrales sont assez généraux parmi les phénomènes lumineux pour que, partout où la lumière peut se transmettre à nos yeux, on les observe identiques dans des conditions d'agrègation matérielle très variée.

L'analyse spectrale ne peut donc rien prouver contre cet aphorisme du bon sens philosophique: les matériaux que nous trouvons a la surface de la Terre ne peuvent nous donner qu'une approximation grossière, parce que infiniment limitée, des possibilités matérielles de l'Espace: l'Infini objectif ne s'enferme pas dans un point.

Il viendra certainement un jour prochain où l'on se demandera avec stupeur comment les savants qui font tourner la Terre autour du Soleil sont les mêmes qui font dépendre les matériaux en nombre infini de l'Espace, de notre petit centre materiel absolument perdu dans l'immensité des systèmes solaires.

On a beaucoup ri des siècles passés qui ramenaient toute la vie des cieux et de la terre à la vie de l'homme; on ne rit pas encore de cet enfantillage par lequel des penseurs réduisent. l'Infini aux phénomenes qui nous sont familiers des corps solides, liquides et gazeux. C'est ainsi qu'en expliquant les phénomènes solaires par les faits thermiques observables dans certaines conditions à la surface de la Terre, on amassait impossibilités sur impossibilités; les phénoménes nébulaires (Revue Scientifique Newcomb) accompagnant la disparition d'une étoile demandaient pour s'expliquer la présence de corpuscules se déplacant plus vite que la lumière; à citer encore tout le mystère non éclairci des comêtes: on voyait volontiers dans la matière des comètes on des nébulenses une agglomération gazeuse; la difficulté signalée par Newcomb dans la Revue scientifique empêche une telle considération.

La découverte des Rayons X, les phénomènes de radio-activité, l'étude du Radium out mis à mal tout ce qu'il y avait de puéril et d'étroit dans la science conservatrice du dernier siècle.

Désormais nous sortons des trois états: solide, liquide et gazeux

où certains savants matérialistes voulaient à jamais emprisonner le monde phénomènal depuis la Terre jusqu'aux confins du monde Sidéral.

Désormais l'on saisira mieux la matière dans ses possibilités, parce qu'on l'étudiera avec attention dans ses particules microscopiques; la nature elle-même ayant pris soin d'effectuer pour nous l'extrême divisibilité de la matière. Et les propriétés de cette matière ultra-divisée sont plus permanentes, plus vraies, parce que plus universelles: au lieu de ne saisir que des rapports d'agrégats complexes, nous saisirons presque la vie en elle-même de leurs particules

Quelle distance y a t-il entre la matière ultra divisé (invisible en elle-même) nouvellement découverte et la matière qui nous est familière? Un savant, Mr. Berget, s'exprime ainsi dans les quelques lignes d'un petit livre publié récemment intitule: "Le Radium et les nouvelles radiations. Que faut-il en penser. Que faut-il en attendre?" Voici ce qu'il dit: "Les rayons du Radium transportent de l'èlectricitè nègative. Nous nous trouvons en prèsence d'une merveille de plus: le radium dégageait dèjà de la lumière et de la chaleur sans emprunter de travail pour arriver à cela, et le voici qui rayonne une troisième fois de l'énergie, de l'électricité ! Il en rayonne spontanément, cependant, et d'une facon en apparence inépuisable ! Ces rayons négatifs, analogues aux rayons cathodiques, sont assimilables à de véritables petits projectiles qui s'échapperaient du radium avec une vitesse considérable et dont la masse individuelle serait mille fois plus petite que celle d'un atôme d'hydrogène, le plus petit atôme connu."

"Quelque invraisemblable que paraisse ce que nous allons dire, Mr. Becquerel est arrivé, en comparant les propriétés électriques et magnétiques des rayons à mesurer leur vitesse: il a trouvé, malgré les difficultes inouïes de pareilles déterminations, qu'elle élle était voisine de celle de la lumiere: 300.000 kilomètres par seconde !"

"Ce nouveau corps est donc bien un sphinx, un mystère permanent et que nous sommes loin d'avoir penétré." Si nous trouvons de tels sphinx à la surface de la Terre, quels mystères doivent tenir cachés à nos yeux sous leur apparence immuables les déserts sans fin de l'Espace!

L'énigme des comètes semble pouvoir se résoudre approximativement. La matière des comètes semblait en effet avoir accumulé toutes les contracdictions, tant que les savants qui s'en occupaient ne sortaient pas de la matière ambiante: liquide, solide et gazeux; maintenant il en est autrement.

Déjà Laing dans "*Modern Science, and Modern Thonght*" disait: "La comète de 1811 avait une queue mesurant 120 millions de milles de longueur et 25 millions de milles de diamètre, dans sa partie la plus large, tandisque le diamètre du noyau central mesurait environ 127.000

milles, c'est à dire plus de dix fois celui de la Terre... Pour que des corps de cette dimension passent auprès de la Terre sans affecter le mouvement dont elle est animée ou sans changer d'une senle seconde la longueur de l'année, il faut que leur réelle substance soit raréfiée à un point inconcevable, . . L'extreme raréfaction de la masse d'une comête est aussi établie par le phénomène que présente sa queue qui, lors que la comète se rapproche du soleil, est par fois projetée en quelques heures, sur une longueur de 90 millions de milles . . . ."

Les corpuscules émanés du radium peuvent sans doute nousdonner une idée de l'extrême divisibilitê de la matière comètaire. Aux phénomènes lumineux qu'ils engendrent correspondrait la luminonté des comètes; leur extrême ténuité et leur vitesse nous permettraient d'envisager sans étonnement la dérogation des comètes aux lois de la gravitation et la rapidité de leur passage dans les cieux.

Les mystères récemment dévoiles relatifs aux nouveaux rayons doivent rendre désormais prudents les matérialistes élémentaires qui sont légion: les nouvelles découvertes qui viennent d'être faites, par leur imprévu même indiquent tout l'imprévu à venir, tout l'insondable du mystére de l'Espace.

En résumé la matière ne pent-être définie par la science objective, puisque nous ne pouvons répondre, à une époque donnée, de la fixité et de l'universalité des propriétés que nous lui connaissons. La matière n'est donc qu'une donnée immédiate de l'esprit, un intermédiaire entre le moi intellectuel dont cette donnée dépend et le monde phénoménal. Le monde phénoménal n'est que le développement des possibilites incluses dans cette donnée a priori qu'on appelle la matière.

La méthode subjective ou méthode de la recherche interne nous apparait, comme la seule qui conduise rapidement au but.

La science ne fait que ramasser les miettes éparses tombées à terre dans le festin: le festin offert par l'hôte divin qui enseigne d'autorité à ses convives choisis; et son enseignement d'autorité s'affirme dans la logique aussi bien que dans l'intuition, dans les syllogismes comme dans les hypothèses émanées des hommes de génie. Mr. Poincaré a eu le mérite de marquer dans une conférence (Congrès des Sciences Mathématiques de 1900. Paris) faite il y a quatre ans, le rôle de l'intuition vis-à-vis de la logique et de lui attribuer une activité distincte de cette dernière; c'était faire une œuvre considérable l'intuition étant d'une manière indiscutable une donnée à priori de l'Inconscient qui s'impose à l'esprit. Cependant le point d'appui du syllogisme n'est pas différent du lieu originel de l'intuition: nous y trouvons la même affirmation d'autorité.

Le problème qui nous occupe et qui consiste à choisir entre la

méthode subjective et la méthode objective fut résolue maintes fois par les sublimes Instructeurs de l'Inde antique Dans la "Bhagavad Gitâ", Sri Krishna enseigne la voie du Logos (Ishwara) de préférence à la voie de Mûlaprakriti où l'âme risque de se perdre. Son conseil est fondé sur la connaissance des hauts mystères de la nature actuellement inconnus de nous et sur une métaphysique dont l'étude précédente donnera une faible idée : il est justifié par l'histoire Qu'il sagisse de l'Atlandide, ou de l'Europe moderne la conclusion est sembable : la méthode objective ramène l'homme vers les détails, les contingences du monde sensible actuel et ne lui permet pas d'atteindre à la forme la plus haute, c'est à dire la plus stable et la plus universelle de la Pensée. L'homme qui ne reconnait pas son esprit même (envisage dans son essence) comme l'origine du monde phénoménal, commet une erreur que des siècles sans nombre devront réparer. L'Atlantide a eu ses sorciers ; notre époque a ses arrivistes cyniques pour qui le savoir et l'intelligence ne sont que des moyens utiles à saisir l'Or et le Pouvoir.

J'arrête ici la longue digression qui peut nous permettre de conclure : même au temps présent où la science phénoménale est si riche de faits et d'expériences, la sagesse antique résumée par le Conseil "Connais toi, toi même" lui reste préférable dans la recherche d'une vérité universelle et permanente.

La science phénoménale actuelle est même si riche qu'on peut justifier la sagesse antique avec ses découvertes récentes.

Le philosophe Védantin qui cherche la vérité par une méditation puissante, après avoir repoussé l'attrait intellectuel du monde phénoménal, commet-il un acte vraiment répréhensible devant la raison positive de notre époque. Je ne le pense pas. Voici pourquoi. Le monde phénoménal que nous voyons, sentons, touchons, n'est qu'une illusion de nos sens ; j'aimerais mieux dire encore que ce monde est seulement une approximation grossière d'un mystère que nous cherchons à pénétrer et qui nous entoure de toute part. Il suffit pour s'en rendre exactement compte d'avoir un microscope puissant à sa disposition ; les apparences changent : le continu devient discontinu ; ce qui ne semblait ne faire qu'un tout apparait détaché ; ou n'apparaissait rien, flottent maintenant des êtres dont les membres compliqués s'agitent ; les microbes surgissent et l'air vide devient un océan remuant.

Il va sans dire que l'œil armé de microscope voyant plus, c'est cette condition de l'œil aidé qui nous donne une plus exacte idée du monde. L'Univers visible par les sens n'est donc qu'une approximation grossière d'un Grand Mystère ; notre corps visible ne peut non

plus constituer qu'une approximation rudimentaire de notre mystère individuel ou "Homme vrai". Ce mystère individuel nous pouvons l'appeler âme et ses possibilités nous dépassent tellement que nous ne pouvons en avoir une idée que par les phénomènes les plus universels et les plus stables, c'est à dire les moins restrictifs ou les moins personnels, comme la compassion et la méditation philosophique abstraite.

Notre monde positif a souri de ces Hindous rêveurs qui proclamaient l'illusion immense où nous nous débattons ; et cependant chaque effort nouveau du microscope change l'aspect de la nature en nous la faisant mieux connaître.

Sans doute il y a une Réalité unique au fond de toutes les fantasmagories que nous voyons ; mais ce que nous observons n'est qu'une approximation grossière (et tout microscope permet d'en juger) d'un Inconnu sans fin ; notre corps visible n'est qu'une approximation de l'Homme vrai, tel qu'il nous apparaitrait si nos sens avaient acquis un développement presque infini.

Dans cet Homme vrai, il y a place pour l'âme, cette hypothéses des hypothéses qui servit de point d'appui aux arts, aux philosophies, aux grandes actions généreuses par lesquelles l'homme se sacrifia à son Idéal, et à sa conscience, aussi bien qu'aux mystérieuses raisons du cœur, dont Pascal, comme tous les hommes de génie sentit la valeur.

L'Eglise Catholique a mal transmis à l'humantité présente le legs précieux du passé où se trouvaient réunis l'effort le plus synthétique des philosophes et la donnée expérimentale la plus grandiose des Sages. L'âme c'est l'homme mieux connu tel qu'il nous apparaitrait si nous pouvions atteindre à la divisibilité presque infinie de la Matière, avec la conscience de son agrégat et de ses rapports avec le nouvel Univers qui nous apparaitrait alors. L'âme est faite de matière ; mais comme nous l'avons rappelé ou montré tout à l'heure, il y à matière et matière ; lorsque nous divisons la matière par la pensée nous aboutissons comme terme ultime à une matière homogène, qui est la matière même : cette donnée immédiate de l'esprit. La science actuelle, de plus en plus unitaire, conclut comme les grands philosophes hindous et grecs ou comme les alchimistes du Moyen âge et la spéculation philosophique trouve sa justification objective dans les résultats positifs de la science contemporaine. Voyons ; avec une audace superbe et une imagination qu'on lui a souvent reprochées, Crookes, disait il y a près de vingt ans :

"Partons du moment où naquit le premier élément. Avant ce moment, la matière, telle que nous le connaissons, n'existait pas. Il est également impossible de concevoir la matière sans l'énergie ou

l'énergie sans la matière; à un certain point de vue ce sont des termes convertibles. Avant la naissance des atômes, toutes les formes d'énergie qui deviennent évidentes lorsque la matière agit sur la matière, ne pouvaient exister — elles étaient renfermées dans le protyle (matière primordiale) comme de simples potentialités latentes."

Il dit encore:

"Nous nous sommes rendus compte de la difficulté que l'on éprouve à définir un élément; nous avons constaté aussi que bon nombre de physiciens et de chimistes marquants se révoltent contre l'acceptation ordinaire du mot élément; nous avons pesé l'improbabilité de leur éternelle existence ou de leur formation due au hasard. Comme dernière alternative, nous avons suggéré que leur origine pourrait être due à un processus d'évolution semblable à celui par lequel passent les corps célestes, selon Laplace, les plantes et les animaux de notre globe, selon Lamarck, Darwin et Wallace.... Si nous résumons toutes les considérations ci-dessus, nous ne pouvons, vraiment pas nous hasarder à affirmer que nos soi-disant éléments ont étés évolués en partant d'une matière *primordiale unique*, mais nous pouvons soutenir, je crois, que les preuves font suffisamment pencher la balance en faveur de cette théorie."

Comparons encore la théorie et les idées de Crookes avec l'hypothése imaginée par Madame Curie pour expliquer les énigmatiques manifestation de l'énergie du radium ". . Tout l'espace est constamment traversé par des rayons analogues aux rayons X, mais beaucoup plus pénétrants et ne pouvant être absorbés que par certains éléments comme .... le radium. L'énergie serait ainsi empruntée à un rayonnement cosmique ou solaire et les corps actifs la transformeraient absolument comme le verre transforme les rayons cathodiques en rayons X".

Dans une autre hypothèse, créée pour justifier les propriétés des corps radio-actifs, on suppose que l'atôme lui même est le siège d'une production d'énergie, l'origine de l'énergie rayonnée serait une destruction moléculaire de la matière elle-même. L'atôme des corps radio-actifs ne serait donc pas invariable ... Par les émanations des corps radio-actifs la nature nous a généreusement offert des exemples de divisibilité de la matière; que ne pouvons-nous attendre du Temps et de la perspicacité des observateurs aidés, par la sensibilité de nouveaux appareils de mesure!

En disant que l'âme est faite de matière, nous réservons tout l'inconnu de la matière subtile à venir, dans l'Univers et dans l'homme.

L'âme, disons-nous, c'est l'homme tel qu'il nous apparaitrait si nous pouvions saisir les corpuscules ultramoléculaires de son corps

et les matériaux de son environnement actuellement invisible; ces corpuscules et ces matériaux sont envisagés dans un Univers résultant de la divisibilité presque infinie — des agrégats de notre Univers sensible. Ame presque éternelle si la divisibilité que nous envisageons est avancée: plus un nombre est petit, mieux il peut servir de commune mesure universelle, et moins il est soumis au temps, car le temps n'est que le déroulement des qualitès de l'Espace, c'est-à-dire des agrégats qui s'y trouvent contenus; âme éternelle si nous l'envisageons dans sa base: la matière primordiale unique et éternelle, contre-partie réelle mais hyper-abstraite de cette matière primordiale unique dont Crookes fait sortir tous les éléments de la chimie.

Ainsi presentée l'âme devient une hypothèse absolument naturelle; mieux encore: elle revêt à certains égards le caractère d'une certitude.

Et si, malgrè tout, ces développements semblaient trop uniquement spéculatifs, nous dirions encore: Madame Curie admet que tout l'espace est constamment traversé par des rayons analogues aux rayons X, mais beaucoup plus pénétrants et ne pouvant être absorbés que par certains éléments comme le radium... Nous pouvons aller plus loin et dire qu'un Espace invisible mais profondément énergétique se déverse dans notre Espace sensible et se manifeste d'autant plus vivement que les matériaux qu'il baigne satisfont à certaines conditions: il est d'ailleurs absolument naturel que l'Espace énergé tique qui baigne notre Univers sensible soit soumis à la loi de différentiation qui régit notre Monde et qu'à toute forme sensible correspond une énergie spécialisée limitée dans l'Espace qui lui est propre par une forme, contre-partie invisible de l'objet visible qui nous est familier.

En un mot il est naturel d'admettre qu'un Espace invisible, résultant d'une divisibilité avancée de nos agrégats tient en réserve l'Energie dont nous avons une idée par les phénomènes ordinaires de dissociation et de décomposition chimiques; cet Espace est fait d'une matière essentiellement énergétique; il n'est pas une particule de matière ordinaire qui n'ait sa contre-partie dans cet Espace; il n'est pas d'objet visible qui n'ait sa contre-partie *formelle* dans ce même Espace. Lorsque cet Espace agit sur notre matière primordiale (protyle ou Ether) elle lui communique la vie et chaque particule de cette matière devient ainsi une entité force-matière ou proteon (voir *La Radio-activité et la vie*, Raphaël Dubois, *Revue des Idées* Mai 1904).

A l'homme que nous connaissons correspond dans cet autre Espace, une forme d'énergie spécialisée, plus stable que le corps qui nous apparait dans le monde sensible, puisque ce corps en tire toute

sa vie, toute sa résistance à la dissolution. La mort ne serait autre que le retrait de l'homme énergétique, invisible loin de l'homme visible, retrait dont on pourrait juger par la diminution d'activité dans la matière éthérique qui baigne de toutes parts notre corps.

En résumé, la spéculation intellectuelle pure se joint aux nouvelles données de la science pour nous permettre l'hypothèse naturelle maintenant "qu'à l'homme tel que nous le voyons se rattache l'Homme tel qu'il nous apparaîtrait si la matière ultra-divisée était accessible à nos sens dans ses modes les plus subtils; l'homme corporel et éphémère admet comme point d'appui l'Homme Eternel dans la Matière primordiale hyper-abstraite."

Admettons donc l'âme comme point d'appui éternel du corps physique (de chair et d'os) aussi bien que du corps énergétique (corps astral) qui vitalise le premier. Plusieurs questions se posent:

I. Serons nous conscients après la Mort dans les autres Espaces où sont situés nos autres corps (corps énergétique (astral) et âme)?

II. Pouvons-nous être conscients de nos corps invisibles et des Espaces qui les contiennent, avant même que de mourir.

III. Y-a-t-il une Loi générale qui préside aux rapports dans l'immensité du Temps, de l'âme éternelle avec ses corps (aspects, ou effets éphémères)?

Nous y répondrons rapidement pour ne pas allonger outre mesure ce travail.

Nous pourrions dire: être conscient dans un Espace donné c'est distinguer une dualité. Dans les Espaces ou une différence même subtile peut s'accuser, il est naturel d'admettre que des phénomènes de conscience peuvent s'y développer.

Comment connaître les autres Espaces invisibles qui nous entourent, avant la mort? La réponse en est claire: on ne peut faire également bien deux choses à la fois. Il convient donc d'abandonner petit à petit tout intérêt pour les choses de ce présent monde sensible; c'est la méthode indiquée par le "bon sens" et recommandée par les Sages de l'Inde et de la Grèce; les écrits de haute philosophie abstraite Sankhya ou Vedanta abondent en conseils semblables; nous renverrons les chercheurs aux traductions nombreuses en langue anglaise qui en ont été faites, ainsi qu'aux grands ouvrages tels que le "Bhagavata Purâna", traduit en français par Burnouf....

Dans la "Bhagavad Gitâ," aussi bien que dans les livres de Râja Yoga, on indique les méthodes intellectuelles qui mèneront sûrement un jour l'homme déjà très-évolué à la connaissance de la vie de l'âme en elle-même dans son propre Espace.

Nous pouvons envisager l'évolution comme la nécessité pour la

Matière primordiale hyper-abstraite inconsciente de devenir Consciente par l'apprentissage du Moi et du Non-Moi dans les conditions les plus aisées, c'est-à-dire dans les agrégats les plus denses (les plus gênés); l'âme (Monade) éternelle, pour devenir "Consciente", fait les expériences qui lui sont utiles; il va sans dire qu'elle les varie en les multipliant.

Par la mort du corps physique l'âme montre qu'elle porte ses recherches hors du monde qui nous est familier; c'est un instrument fausse ou inutile qui se trouve rejeté.

L'âme fait alors d'autres experiences dans les milieux qui constituent l'environnement invisible de l'homme. Puis elle revient vers son ancien milieu, c'est-à-dire que son énergie propre groupe des matériaux physiques en un corps (le corps physique) qui lui servira pour un apprentissage commode, facile du moi et du non-moi.

C'est en ceci que consiste approximativement la Réincarnation des anciens philosophes. Cette Loi, il ne faut pas l'oublier, constitue la loi la plus profonde de périodicité que nous puissions imaginer; elle n'est pas spéciale à une forme déterminée de notre Univers sensible, mais au contraire fixe les rapports de l'être le plus infime avec ses environnements invisibles.

Les phénomènes de réincarnation, comme tous les faits de la Nature apparente ou cachée, admettent des lois qui sont connues des Hindous sous le nom synthétique de Karma.

DEPARTMENT D.

SCIENCE.

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"Multiplex Personality".

EINE ANREGUNG.

Ludwig Deinhard.

Die "Theosophical Review" hat in ihrer Nummer vom 15 September 1903 unter dem Titel: "Human Personality and Theosophical thought" einen Aufsatz von Bertram Keightley veröffentlicht, mit dem Mr. Keightley sein ausführliches Referat über das grosse Werk von F. W. H. Myers: "The human personality and its survival of bodily death" zum Abschluss brachte.

In diesem Schlusswort weist nun Mr. Keightley nicht bloss auf die zahlreichen Berührungspunkte hin, in denen sich die Ergebnisse der Untersuchungen von Mr. Myers mit unsern theosophischen Anschauungen decken, — da ja wie alle Wege nach Rom so auch alle psychische Forschungen letzten Endes immer zu theosophischen Wahrheiten hinführen müssen — sondern er weist auch noch auf einige andere Punkte hin, die bisher weder von Seiten der Society for psychical research noch von Seiten unserer mit besondern Fähigkeiten ausgerüsteten Theosophischen Forscher, unserer "seers", in wünschenswertem Masse untersucht und aufgeklärt worden sind.

Ich möchte hier unter den noch weiter aufzuklärenden Punkten oder richtiger gesagt psychologischen Problemen, auf die Mr. Keightley in dem bezeichneten Aufsatz mit vollem Recht hinweist, nur dasjenige Problem anführen, das mir darunter das weitaus wichtigste zu sein scheint. Es ist dies das so überaus verwickelte Problem der "*Multiplex Personality*", d. h. der im Trance-Zustand sich in mehrere Egos spaltenden Persönlichkeit. Es entsteht hier nämlich die wichtige Frage, ob das eine oder andere der in diesem Fall aus dem superphysischen oder, wie Myers sich ausdrükt, subliminalen Bewusstsein

auftauchenden Sonder-Egos mit vergangenen Verkörperungen der betreffenden Individualität in irgend welchem Zusammenhang steht oder nicht.

Dieses Problem wurde allerdings, noch ehe Mr. Keightley besonders darauf hingewiesen hat, von Mrs. Besant in ihrem lichtvollen, in der Theos. Rev. veröffentlichten Essay: "The Evolution of Consciousness" näher gestreift. Wir finden dort [1]) einige lehrreiche Aufschlüsse über diese Erscheinungen der Spaltung der Persönlichkeit im Trance-Zustand, bei denen es, wie Mrs. Besant hervorhebt, wesentlich darauf ankommt, ob dieser Zustand auf hypnotischem oder auf mesmerischem Weg herbeigeführt worden ist, da sich im letzteren Fall die höheren Bewusstseinszustände viel leichter entwickeln, als im ersteren. Mrs. Besant sagt dort, dass, wenn der Trance mesmerisch hervorgerufen wird, von diesen auftauchenden Sonder-Egos Angaben gemacht werden können, die sich auf die Astralregion, ja sogar auf die Mentalregion und selbst zuweilen auf vergangene Verkörperungen der betreffenden Individualität beziehen. [2])

Obwohl die Literatur über diesen Gegenstand, schon sehr umfangreich ist — ich möchte hier nur an die einschlägigen Arbeiten von Professor Th. Flournoy erinnern — so bin ich doch mit Mr. Keightley der entschiedenen Meinung, dass alles bisher hierüber Vorgebrachte das Problem noch lange nicht aufhellt. Wer nicht selbst über supernormale Fähigkeiten verfügt, wie sie notwendig sind, um dies tiefgehende Problem zu untersuchen, der kann, wo es sich um den möglichen Zusamenhang mit vorausgegangenen Leben handelt, nur Vermutungen von sehr bescheidenem Wert aufstellen. Zum eigentlichen Entscheiden fehlt ihm das nötige Organ.

Deshalb richte ich mit Mr. Keightley an diejenigen unter unsern Mitgliedern, die dieses Organ wirklich besitzen, an unsere "seers" die Bitte, sie möchten dies Problem der multiplex personality einmal daraufhin untersuchen, ob hierbei vergangene Verkörperungen eine Rolle mitspielen oder nicht. Es wäre äusserst verdienstvoll, wenn unsere "seers" über die Phänomene der multiplex personality ein systematisches Studium anstellen wollten, ebenso wie sie dies über die Schlaf- und Traum-Zustände getan haben. Denn zu den wertvollsten und inhaltreichsten Schriften der theosophischen Literatur gehört zweifellos die kleine Schrift Mr. Leadbeaters, in der er über

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[1]) Vide Theos. Rev. March 15, 1903, pag. 75.

[2]) Auch Colonel A. de Rochas in Paris vertritt diese Ansicht, dass sich durch genaue Erforschung der "Multiplex Personality" vergangene Verkörperungen nachweisen lassen.

die von ihm und Andern hellsehend angestellten Traum-Experimente berichtet. Und wie es sich in dem kleinen Buch: "Dreams" nur um ein paar mit supernormalen Fähigkeiten ausgeführten Experimente handelt, die freilich hinreichen, um das Problem des Traums bis in seine innersten Tiefen zu beleuchten, ebenso werden auch nur wenige mit solchen Fähigkeiten vorgenommene experimentelle Untersuchungen genügen, um das Rätsel der multiplex personality wirklich aufzuhellen, und auf das Rätsel der Reincarnation ein neues Glanzlicht zu werfen. Darum möge die von Mr. Keightley und mir gemeinsam ausgesprochene Bitte gelegentlich Erhörung finden!

München.

The Development of a Secondary Personality.

A. R. Orage.

I do not propose to examine in this paper the evidence for what Myers has termed a "colonial self", nor to enquire at any length into the possible nature of the multiple secondary personalities which appear to emerge under certain conditions into supraliminal consciousness. My task will be to examine the stages through which as a matter of fact the normal secondary or alternate personality of sleep is produced; and to suggest that the same stages, at longer intervals and under different conditions, mark the development, in some cases at least, of an abnormal secondary personality.

The value of such an enquiry, if rightly made, is obvious. For if, as Myers affirms, and as it appears, the sleeping phase is a true alternate personality, then the stages in the process of "going to sleep" are also stages in the development of a secondary personality. And these stages we may all observe and verify for ourselves. Thus one more of the melodramatic phenomena of Psychical Research is reduced to normal dimensions: and one at least of the minor problems in that complex of problems known as "Multiple Personality" becomes less strange and bizarre, less hopelessly insoluble, and less liable therefore to exaggeration.

In discussing the problem of sleep we are not here concerned with its mechanism. Sleep, we are told, is the withdrawal of the astral man from the physical and etheric bodies: and the process of going to sleep would therefore, on its form-side, be the process of that withdrawal. But we are concerned now with the conscious side. What actually are the stages in consciousness corresponding with the stages of this withdrawal?

Before however we can follow all the footprints of the retiring consciousness, we must consider the line from which they start and thus we are brought to examine the nature of consciousness in the waking state. From this common starting line of the waking state it should be possible to track the steps in the development, on the one hand of the sleeping personality and on the other hand, of one type of abnormal secondary personality. What then is the waking

state? Here again we are concerned, not with the form-side, the materials on which the waking consciousness works, but with the nature of the waking consciousness itself. What differentiates waking from sleeping, on the astral, mental and other planes, as well as on the physical plane? The answer is usually summarized as Self-Consciousness. To be awake on any plane is to be self-conscious on that plane: to be asleep is to be conscious only. But this as, I have said, is but a summary term.

We must enquire more closely (though not so closely as to lose ourselves altogether, as we well might, so profound are even the simplest of the problems of personality) into the nature of Self-consciousness. And here once more the emphasis must be laid on consciousness, and not on the form determining it. I conceive that the elements in Self-consciousness are two, Will, implying purposive effort, and Attention, implying a mind capable of focussing, or assuming the shape of, any object. Thus it will be sufficient for our purpose to conceive the individual or thinker as intent upon some purpose, and therefore manifesting Will; actively pursuing that purpose, and therefore manifesting Effort; and directing that Effort by means of a mind, capable of being shaped either from within by the thinker, or from without by external objects. A voluntary focussing from within is of the nature of Attention: and an involuntary shaping of the mind from without is of the nature of suggestion in all its forms. In Attention the thinker is placed, as it were, immediately behind the mind, through which are being poured from the channels of sense multitudinous images; to which the thinker, armed with active powers, responds by a focussing of the mind expressive of his purpose. Failure to attend is therefore failure to express purpose: failure to express purpose is failure to maintain self-consciousness; and failure to maintain self-consciousness is, as we have recognized in summary, the signal for the destruction of the waking state.

Briefly then the waking state is such that the response of the thinker to the external world takes the form of a voluntary focussing of the mind: and any other state than this is not waking, nor is it self-conscious.

What Myers calls the supraliminal or waking stream of experience may therefore be said to consist of a series of points of attention, of a series of moments, at which the purpose of the thinker expresses itself in controlled mental forms, in fact, in ideas. And this series may be represented thus:

. . . . . .

Allowing this series to stand for the points of voluntary attention

in the waking stream of experience, we may at once observe that the rapidity of succession varies considerably with individuals. People who are constantly in the habit of being, as we say, "all there", who are "wide-awake", alert and keen, have their points of attention in rapid succession. One act of voluntary focussing is separated from its predecessor and successor by almost insignificant intervals. The effect in manifestation is cinematographic. Though each act is distinct and separate they nevertheless merge into a single stream.

In the vast majority of people, however, the points of voluntary attention follow less rapidly. An appreciable interval separates one point from another: and the question we have now to ask is, What fills up the gap?

Professor Jowett once remarked to John Addington Symonds: "When people see me sitting silent they imagine I am thinking deeply: in reality I am not thinking of anything at all." But if the conscious process is not thought — and thought it cannot be, since thought implies voluntary focussing of the mind — we must seek its nature elsewhere. For it is impossible that there should be nothing within the field of consciousness even when attention has ceased. Myers, it is well-known, assumes the existence beneath the threshold of waking consciousness of a number of subliminal streams of memory, any one of which may emerge in waking consciousness when the condition of the "threshold" is favourable. And following his suggestion and nomenclature we may assume for the moment that the gaps between voluntary points of attention are filled up by one or more subliminal streams of memory. Taking advantage of the vacuum caused in the waking stream by the pause in attention, there rises a subliminal stream, which thus becomes a spectacular object for consciousness. The stream or streams were, it is true, always there, in the back of the mind, as we say, forming the dim accompanying undercurrent of thought and the background of self-consciousness: but only when the attention is relaxed and the purposive effort of the thinker ceases, can they rise into consciousness, or, to put it more exactly, are they left in sole possession of the field. From a technical standpoint we have here, I think, a suggestion as to the origin of some at least of the subliminal streams. For if thought be, as we have seen, the voluntary focussing of the mind: and this focussing be regarded (as we have full warrant for regarding it) as the effort of the thinker to push his purpose through the medium of the ceaselessly active mind, and to shape in that mind against, as it were, its own nature his own will; then it follows that the cessation of that effort of attention leaves the mind free to follow its own devices,

to resume without let or hindrance its automatic repetition of remembered images, its instant response to external impressions, and all its native fickleness and caprice. And this inherent activity of the mind, partially controlled in the waking state, and manifesting only as a dim undercurrent, manifests, in the intervals of attention, as an upwelling of subliminal streams, and as an activity independent of and external to the thinker.

Having said so much on the nature of the "filling in" of the gaps of attention, let us go back to the gaps themselves. These intervals may be, as we have seen, long or short: and to such intervals, so common are they and so commonly observed, names in a more or less definitely ascending series have been popularly given. Thus a disposition to inconsiderable intervals in attention we name absent-mindedness: for a longer interval there is mind-wandering, reverie and the like; for a still longer interval, when characterized by images of a specific type, we have the name, mood. And the suggestion here made is that absent-mindedness, daydreams and the rest are milestones on the way to a secondary personality: and that far from being the unique event commonly supposed, a secondary personality is merely the last of a long series of adumbrating and proximate states: and, finally, that these states are all definable as intervals, longer or shorter, between points of voluntary attention.

Turning now to the mode of development of the normal alternating personality of sleep, it will be readily recognised that the whole process may be described as a summary recapitulation of the lengthening of intervals. One first "attends to" external impressions: that is the waking state from which sleep is to emerge. Gradually response to sounds and sights becomes less frequent, the intervals longer. The gaps are filled in with streams of subliminal memory: there are repeated on a reduced scale and within the narrow compass of minutes all the phenomena of absent-mindedness, daydreaming, reverie and the like. The lengthening pendulum of consciousness swings with an ever-widening sweep: the ticks of the responsive will grow slower and slower. Somewhere within the obscure divisions of the mechanism of personality is a catch: and when the pendulum reaches that it is caught, and lodged. The last tick of waking consciousness has sounded: and the phase of sleep has begun.

Or let us, as Myers does, compare this withdrawal of self-consciousness to the ebbing of the tide. At the moment of the turn, when we are lying down to sleep, the waking state is still but imperceptibly on the ebb. Then at intervals the waves withdraw, only at moments to reach almost the same point as before. But gradually they

rise perceptibly more rarely, with, as it were, greater difficulty, They fail to reach the same point: the pauses and rests become longer. They retire beyond the shingle: they retire beyond the sand: and at last the whole beach is dry and desolate. The waking line is emptied of its tidal will, and the consciousness is left to its own devices, and the life belonging to itself.

If the foregoing analyses of the nature of the intervals in waking consciousness, and of the process of "going to sleep" be, I will not say accurate, but descriptive in the main of the facts; and if in the latter process the stages lead, as they do, to the normal secondary personality of sleep, we have now to see if any evidence exists for believing that the some fundamental process of lengthening intervals, only extended over years and it may be lives, may not and, in some cases, does not, lead to an abnormal secondary personality.

And first as to the probability of the hypothesis. Myers, in his chapter on Disintegrations of Personality suggests as the precedent stages of a complete fissure or rent in personality, such states, or rather such phenomena, as *idées fixes* and the like, and parallels them with physiological phenomena. But this method, in my view, is not merely wrong but misleading. For the emphasis is laid upon symptoms and mechanism at the very moment when all our thought should be of causes: and we are misled by the analogies between the symptoms of mental and physical disintegration into forgetting that the root-causes and genesis of the one as of the other are yet to be found. The problem, I repeat, is not primarily one of physiology, even of the sublimated physiology known as psycho-physiology. It is primarily a problem of psychology, and only secondarily a problem of mechanism. For we cannot but regard so serious, so profound a disturbance of personality, as in technical terms, bad Karma. If there be purpose in evolution, and evolution only as the result of purpose; if, as we conceive the waking self is put forth into incarnation, after effort, as a branch of the ego proper, with its root in the will of the ego: then surely it is not without equally profound cause that this manifested personality undergoes rent and fissure and disintegration. The question is therefore this. By what conceivable stages in ordinary consciousness could effects so calamitous be brought about?

We are here, be it observed, entering the domain of what may be termed ethical psychology, an aspect of the great law of Karma: a domain into which I do not propose to venture far. But I do suggest that in the "lengthening of intervals" which we have witnessed in the waking state, we have at least the foreshadowing of disintegration, and of a disintegration preeeded and led up to, not by natural or

indifferent acts, but by the slow deliberate yielding of the individual to the passivity of intervals, and the consequent abandonment of purpose. For it is plain that at each stage of the series two courses are open. In daydreaming and the like, it is not absolutely determined that the attention shall be suspended. There is always the alternative of effort: just as there appears always to be the fascination of idleness: and the actual daydream or mind-wandering or mood is but the manifestation of a fatal resignation.

Again, we are commonly warned against the automatism of mind. The advice assumes not only the power of the thinker to control the mind, but also the evil consequences resulting from lack of control. And what are these evil consequences? Surely not merely defective intellect in the same or another life; for defective intellect may be accompanied by compensations. No, the effect must be primarily on character: on the hold of the thinker over his mind; on his grip of his medium: on his capacity to be at any moment of his purpose, "all there."

Thus I suggest that the series of wilfully permitted intervals, spoken of above, has as its psychological effect the weakening of character, and the parallel endowment of the mind with increasingly active automatism. Frankenstein creates or allows to be created a monster, which under conditions which I am not now discussing, may exhibit phases of quasi-personality, or undergo rents and fissure such as Myers records. On the ground of probability, therefore, the hypothesis here put forward to explain the development of a secondary personality is fairly credible.

And now as to the evidence. Are there any indications in the recorded cases, of such adumbrations and approximations as I have described, preceding and apparently leading up to actual secondary personality? I have not examined all the recorded cases: and again in many of the records the precedent conditions are omitted: but in at least three, wherein, by accident almost, mention is made of the previous disposition of the subject, evidence for the view here taken is apparently clear. And the suggestion of this paper may easily lead to further evidence both in reference to the recorded cases, and from other sources. The evidence of alienists, for example, would be of considerable value.

In the classic case of Professor Pierre Janet's patient, Madame B (or Léonie), summarsied by Myers in his "Human Personality." Vol. I. pp. 322—6, there is a fact recorded on which no emphasis is laid, which nevertheless I regard as significant. Léontine (Léonie II), in order to be able to direct Léonie I, to emerge and take charge,

in fact, of the waking consciousness, "has to wait for a moment when Léonie I is distracted, or, as we say, absent-minded." In other words, the sublimnial stream of memory personified in Léonie II rises into supraliminal consciousness through a gap or interval between the voluntary acts of Léonie I. Or phrasing it differently; when Léonie I ceased her effort to express purpose her mind resumed its inherent activity.

In the case sent to Professor Barrett so long ago as in 1876, and given in Myers (Vol. I. p. 335), there occurs an interesting passage on which again however no emphasis has been laid. The subject of this secondary personality, says his father, who records the case, "has since told me that he might have resisted them [the attacks], but that they came upon him with a sensation of pleasant drowsiness that fascinated him." Moreover, they "never came upon him whilst actively employed, but generally at church, in bed, or during quiet conversation." Here apparently the interval in so long as to be properly termed daydreaming: and appears as the prelude of a definite secondary personality.

The last case I shall quote is the celebrated case of Ansel Bourne, given in Myers (Vol. I. p. 316). In this well-observed, and fully contextual case, we have as one of the precedent conditions of a complete and startling alternation of personality, a disposition to moods. "He stated that he had been subject to the "blues" since childhood ... These would sometimes last a few hours, sometimes a week. Occasionally, at such times, when walking, he would find himself two or three miles away from where he had last noticed himself as being".

The nature of Ansel Bourne's moods, whatever may have been their temporal causes, appears to be as I have described it above, as the intrusion of a subliminal stream of images of a particular type into a prolonged interval between acts of attention. What, in moods, causes congruous images to flow in a single stream; or, again, whether we have not in moods a double automatism, the automatism of the astral body overlaying, as it were, and colouring the automatism of the mind I do not know. That the two extreme types of mood, the depressed and the estatic, are largely emotional and therefore astral, and at the same time consist of images, and are therefore mental, seems evident. And if this be true, a mood is in reality a profounder suspension of attention, a suspension reaching beyond the area of definite purpose into the area of desire. In the depressed mood, at any rate, one is conscious of no longer "wanting", the stimulus of desire, like the stimulus of purposive effort, being apparently absent.

And in the case of Ansel Bourne we may point, I think, to just such profound suspension of attention, manifesting in moods, as one of the precedent conditions of a secondary personality.

How many more recorded cases would yield similar evidence I do not know. Enough cases have been given, I think, to show that some relation exists between the phenomena of secondary personality and of absent-mindedness, daydreaming, moods and the like. Whether that relation is such as I have suggested it to be, the relation of a series whose last term is the secondary personality, can only be settled by further evidence. At any rate we have seen the suggestion apparently confirmed by the analogous process of going to sleep", a process which as we know, does actually lead to an alternate personality.

Zwei psychische Erfahrungen.

Ludwig L. Lindemann.

I.

An einem Tage des Jahres 1901 sass der Unterzeichnete seiner Gewohnheit gemäss bei seiner Arbeit, in schwierige mathematische Berechnungen vertieft. Es mochte ungefähr 10 Uhr vormittags sein, als ihm plötzlich in vollster Klarheit und Deutlichkeit einige Abbildungen aus der Illustrirten Zeitung vor Augen traten, die New York zur Zeit der Wahlen des Präsidenten darstellten. Ganz besonders deutlich erschien die Photographie einer Strassenszene, auf der man Reklameschildträger sah, die die Namen der beiden Präsidentschaftskandidaten, in grossen Lettern auf Leinwand gemalt auf hohen Stangen vor sich her trugen. Der Unterzeichnete studirte in Gedanken besonders das Schild, welches den Namen des Präsidenten Mac Kinley trug, und er verweilte einige Sekunden bei der Betrachtung der Gedankenbilder.

Um $^1/_2$ 11 Uhr wurden dann die Depeschen über das gegen Mac Kinley verübte, abscheuliche Attentat herumgetragen, und so erklärte sich die Herkunft der Gedankenbilder.

Auffällig war der Umstand, dass die Illustrationen ca 2 Jahre vor dem traurigen Ereignisse vom Unterzeichneten zuletzt in der Illustrirten Zeitung gesehen wurden, und er in der ganzen Zwischenzeit niemals wieder an die Wahlbegebenheiten gedacht hatte.

II.

Im Sommer des Jahres 1902 kam der Unterzeichnete häufig mit einigen Mitgliedern der T. G. zusammen, und wurden zuweilen kleinere Experimente auf dem Gebiete der Gedankenübertragung versucht. Hierbei hatte der Unterzeichnete eine merkwürdige Tatsache zu verzeichnen. Er selbst war während eines Versuches äusserst passiv und sollte die vom Agenten angefertigte Zeichnung kopiren. Verschiedene Skizzen glückten unmittelbar durch Gedankenübertragung und Erschauen des Gedachten. Bei einer jedoch war

Unterzeichneter in einem paralytischen Zustand versunken, hervorgerufen durch das Anstarren des Türpfostens. Als Nebenwirkung der Seh-Paralyse erschien nun Unterzeichnetem, wie erklärlich, die Kante des Pfostens doppelt, in Gestalt zweier senkrechter Linien. Aufs Geratewohl bemerkte er, der Agent habe wohl zwei senkrechte Linien gezeichnet, und in der Tat hatte der Agent zwei parallele senkrechte Linien skizzirt.

Nach dem Dafürhalten des Unterzeichneten trat die Erscheinung des doppelten Türstreifens nur als Wirkung der Seh-paralyse ein. Hierdurch wurde aber der passive Zustand teilweise aufgehoben, da ja der Akt des Erkennens und Definirens besagter Erscheinung vollständige Passivität ausschliesst und es musste nun diese, durch die Betrachtung des Phänomens erzeugte Gedankenschwingnug sich mit der Konzenstrationswirkung des Agenten verbinden, um zu dem Gehirn des Unterzeichneten gelangen zu können.

Les aspects de la Conscience dans l'homme.

SUBCONSCIENCE. — CONSCIENCE NORMALE. — SUPERCONSCIENCE.

Docteur Th. Pascal.

Mes Soeurs, mes Frères.

Ce que je vais essayer de vous exposer est ce que j'ai appris en méditant sur les travaux de nos Instructeurs.

Bien des erreurs s'y rencontrent ; elles sont dues : 1° A ce que j'ai mal compris ces Instructeurs : 2° A ce que, lorsqu'ils n'ont pas donné d'explication, j'ai essayé d'en trouver une, qui peut être erronée. Ces réserves nettement faites, je présente courageusement ce travail à mes condisciples, sûr qu'ils n'y verront que le résultat des efforts d'un ami, et qu'ils l'accueilleront avec bienveillance.

J'ai le regret de présenter un travail très incomplet et très insuffisamment pensé. Ce sera une espèce de cadre d'étude, et non une étude proprement dite. Je ne pourrai citer les faits à l'appui de mes propositions, bien que ces faits soient très nombreux et assez concluants.

LA CONSCIENCE.

La Conscience, telle que nous la connaissons, appartient au monde fini, au monde de la multiplicité. Elle a pour conditions un agent percepteur et des objets perçus. L'agent percepteur est la Monade, l'Etincelle Divine enveloppée, nous dit-on, d'un voile de matière éminemment subtile, prise au monde paranirvanique.

Ce voile isole l'Etincelle et lui permet de développer peu à peu un "moi" qui sera le centre permanent de ses perceptions et de ses actions dans l'Univers où elle va évoluer.

Pour se mettre en contact avec les mondes divers, elle ajoutera à son vêtement primitif des vêtements correspondant à chacun de ces mondes.

Ces enveloppes sont contenues chacune dans un germe, dans un "atome permanent" que le Logos donne à la Monade à mesure qu'il la fait descendre dans la matière du Kosmos. Les corps que ces germes vont développer autour d'elle lui permettront de percevoir toutes les vibrations qu'elle peut recevoir et créer à son tour en réponse.

Les corps ne sont jamais que des instruments : la Monade seule est l'agent, le centre de toute conscience, le centre unique de perception et d'action.

La Monade éveille graduellement ses pouvoirs, comme un enfant apprend graduellement des leçons de plus en plus compliquées. Elle apprend à sentir d'abord dans le monde où les vibrations sont le moins nombreuses et le moins complexes : dans le monde physique. Puis elle apprend les leçons plus difficiles des mondes subtils. Sa conscience est plus ou moins claire, plus ou moins grande selon que les vibrations sont plus ou moins vives et complexes.

Sa perception, dans le monde physique, est simple ; elle devient forte et complexe à mesure qu'elle peut avoir conscience des mondes subtils. La Monade s'identifie d'abord avec le monde dans lequel elle prend conscience, puis s'en distingue peu à peu et s'identifie avec le corps qui lui donne cette conscience ; enfin, elle devient vaguement consciente de son "moi", d'elle-même, et se distingue à la fois du corps qui lui apporte les perceptions et du monde qui fournit ces perceptions.

Elle apprend donc à se séparer successivement des mondes divers sur lesquels elle prend conscience, et des corps qui lui donnent conscience.

Quand elle a appris ainsi qu'elle n'est ni les mondes, ni ses corps, et enfin quand elle a pu devenir consciente d'elle-même dans le monde le plus élevé et se séparer de son corps le plus subtil, elle a accompli son pèlerinage, elle est libérée, et la mémoire de ce pèlerinage lui conserve toutes les connaissances acquises au cours de l'évolution.

LA CONSCIENCE PHYSIQUE.

Par ces mots, j'entends la conscience provoquée dans la Monade par les mouvements du monde physique. J'en excepte les mouvements de plus en plus complexes produits dans le corps physique par les vies astrale, mentale et spirituelle, bien que ces mouvements, se propageant jusqu'au cerveau, pussent avec quelque raison être compris dans la conscience physique. Mais comme ils sont dûs à la vie astrale, mentale et spirituelle, nous les avons classés dans les consciences

qualifiées par ces noms. Nous avons compris une grande partie d'entre eux dans ce que nous avons appelé la *conscience normale.*

Ainsi réduite, la conscience physique est extrêmement limitée. Elle est bornée aux purs mouvements de la matière physique, sans mélange des mouvements provoqués en elle par les activités astrale ou mentale.

Nous pouvons la voir en action quand un organisme physique est laissé à lui seul par la mort et qu'il a perdu ses liens avec les corps supérieurs.

Quand Galvani provoquait la contraction musculaire dans les pattes des grenouilles mortes, il produisait des mouvements purement physiques sans intervention de la vie astrale de ces animaux.

Dans le cadavre humain, les ongles, les poils et les cheveux poussent encore pendant quelque temps. Cette croissance est due à des mouvements purement physiques. La décomposition cadavérique est, elle aussi, due à des mouvements moléculaires de même nature.

L'on a trouvé également que les rayons N persistent plusieurs heures après la mort, ce qui semble prouver qu'ils sont dus, en partie, à une radiation physique.

On peut donc, je crois, faire entrer dans la conscience physique : les mouvements électriques, magnétiques, caloriques qui constituent la vie des molécules ; on peut y faire entrer aussi les mouvements mécaniques des diverses parties du corps (en séparant théoriquement dans l'ensemble de ces mouvements ceux dus à la vie mentale et astrale).

La Monade ressent ces mouvements purement physiques et leur porte grande attention chez les animaux inférieurs, chez les végétaux et les minéraux.

Quand ils sont devenus parfaitement automatiques, elle ne s'en occupe plus et ils passent dans la subconscience.

Il existe une forme élevée de la conscience physique : celle du cerveau pendant le sommeil. Pendant l'absence de l'Ego, ce cerveau manifeste une conscience curieuse : c'est le pouvoir de dramatiser les impressions reçues par lui pendant le sommeil et de produire les rêves dits physiologiques, ainsi que ceux dus à la répétition automatique des vibrations engendrées par les pensées de la veille. Il y a là une conscience physique pure, indépendante de toute action due au mental humain et cette conscience, avec sa puissance idéatrice particulière, est l'œuvre, je crois, des éléments de matière astrale et mentale contenus dans toute cellule physique, éléments qui portent à la Monade les vibrations nécessaires à cette conscience particulière.

LA SUBCONSCIENCE EN GÉNÉRAL.

C'est la portion de la conscience dont la Monade est consciente au minimum ; elle est due à l'ensemble des mouvements de perception et d'action qui sont devenus tellement automatiques dans les corps que la Monade n'a pour ainsi dire plus à s'en occuper directement, car sa vie suffit à soutenir leur activité sans qu'elle ait besoin de vouloir la diriger.

L'automatisme est la propriété que l'inertie (Tamas) possède de reproduire tout mouvement imprimé à la matière. La conscience qu'il provoque est due, me semble-t-il, à la vibration des états de matière qui, dans un véhicule particulier, sont les éléments correspondants des corps spécialement producteurs de sensation, d'intelligence et de volonté (ou désir) (dans leur véhicule d'ensemble).

Ainsi ces trois éléments (sensation, intelligence et volonté ou désir) nécessaires à toute perception et à toute action se trouvent pour le corps physique, par exemple, dans les sous-plans astral (liquide), mental (gaz), atmique (3ème éther). Ils n'y sont pas organisés comme dans les corps spécialement chargés d'exprimer les qualités qu'ils représentent (corps astral, mental et atmique), mais les atomes qui les composent deviennent, à la longue, si bien imprégnés par la conscience de la Monade (ou plutôt du Logos ou des Serviteurs du Logos qui agissent en elle comme agents providentiels), qu'ils deviennent capables d'accomplir intelligemment leurs fonctions. Il leur suffit pour cela d'un minimum d'attention de la Monade. Quand ce résultat est obtenu, la Monade peut diriger une somme d'attention beaucoup plus grande à des fonctions plus élevées du corps physique ou à celles d'un corps plus élevé, du corps astral, par exemple ; les fonctions physiques devenues automatiques passent, dit-on, alors, dans la "subconscience".

Quand les fonctions du corps astral sont, à leur tour, devenues automatiques, la Monade ne leur donne plus qu'un minimum d'attention; elles passent dans la sub-conscience et la Monade peut porter une plus grande somme d'attention aux fonctions supérieures du corps astral non encore parfaites et à celles du corps mental.

C'est l'action du Logos ou de ses agents qui produit ces fonctions chez les animaux aussi longtemps qu'ils sont incapables de les diriger eux-mêmes.

Ce qui fait que, pour la majorité des actes et des fonctions des règnes inférieurs, c'est-à-dire pendant une grande partie de l'évolution, le Logos dirige tout de sa paternelle Providence.

Quand l'automatisme des corps supérieurs sera devenu parfait, la Monade, sûre que ses corps agiront toujours d'accord avec la Loi, donnera son attention à des corps et à des mondes plus élevés encore.

Tels sont les principes qui régissent le passage des facultés dans la sub-conscience. La conscience physique est maintenant, pour nous, entièrement sub-consciente ; les mouvements de nutrition, de sécrétion, d'excrétion, d'expansion et de contraction des tissus, etc. . . se font à peu près entièrement à notre issu, et la conscience profonde seule les perçoit ; ils échappent à la conscience normale, superficielle, occupée à percevoir les vibrations violentes des sens et celles de la pensée. Ces mouvements sont dans le sub-conscient, dit-on, et l'homme développé ne peut les y trouver que lorsqu'il fait cesser les bruyantes vibrations de la vie de veille, et est devenu capable d'une acuité d'observation subjective très grande.

LA CONSCIENCE ASTRALE.

Il est très difficile de séparer, dans la conscience, les éléments de sensation de ceux de mentalité, car les deux sont partout inextricablement liés. Nos essais de séparation seront donc, comme dans le cas de la conscience physique, imparfaits et superficiels.

L'examen des actes de la conscience dans la série animale nous permettra de séparer un peu mieux ceux où la sensation domine de ceux déterminés plus spécialement par la mentalité et qui appartiennent au chapitre de la conscience mentale.

La conscience astrale pure se manifeste dans l'homme par des phénomènes de sensation divers :

1° Sensations dues aux actes organiques : impression de l'air sur les vésicules pulmonaires, du sang sur les tuniques des cavités du cœur et des artères.

2° Sensation de lumière qui fait se dilater ou se contracter la pupille, etc. etc.

3° Sensations de toucher qui provoquent bien des réflexes organiques : déglutition, éternuement, contractions gastro-intestinales, mouvements divers de défense du corps, circulation, respiration, locomotion, etc.

4° Sensations qui provoquent des réponses physiologiques dans les tissus, etc. etc.

Cette conscience se manifeste aussi, dans les règnes inférieurs, par des impressions sensorielles spéciales qui ont glissé dans le sub-conscient chez l'homme : par exemple, la vision plus ou moins nette du monde astral qui permet à presque tous les animaux de se con-

duire la nuit et en même temps de percevoir les êtres du monde astral. Ces sens spéciaux, nécessaires aux règnes inférieurs, disparaissent graduellement chez les animaux supérieurs et chez l'homme sauvage ou très peu mentalisé. Chez l'homme mentalisé ils ont disparu entièrement et ont fait place aux sens actuels mieux adaptés à l'évolution humaine.

Ils disparaissent peu à peu quand l'Ego porte son attention définitivement sur le monde physique au moyen des sens physiques actuels. La conscience astrale passe alors dans la sub-conscience pour permettre à l'élément mental de se développer rapidement et de compléter l'organisation du corps astral humain.

Les sensations générales qui président à la vie des tissus et aux fonctions organiques disparaissent de la conscience dès que les fonctions auxquelles elles président sont devenues parfaitement automatiques. Elles reviennent pourtant parfois sous des influences pathologiques.

Certaines maladies, par exemple, rendent très douloureux des organes dont l'homme est normalement inconscient : péritoine, estomac, intestins, cœur, plèvre, poumons, méninges.

Nous devons citer ici quelques faits intéressants chez l'homme. Certains mouvements corporels devenus automatiques peuvent être utilisés par la conscience profonde quand elle a été entrainée à cet objet. La main, par exemple, peut, chez certains hommes, exécuter, à l'insu de leur conscience normale, des mouvements automatiques qui la font écrire, coudre ou agir d'une façon particulière. Quand l'entrainement est complet, et que l'homme possède un développement mental important, on obtient des phénomènes d'écriture automatique qui jouent un grand rôle dans les phénomènes du spiritisme et dans d'autres dont nous reparlerons dans le chapitre de la super-conscience, auxquel ils appartiennent.

La conscience astrale profonde (on sub-conscience) peut-être rendue active chez bien des hommes dits psychiques, mais, dans tous ces cas, la conscience normale doit devenir passive et céder volontairement la place à la sub-conscience.

Les terreurs nocturnes des enfants tiennent à des manifestations de la sub-conscience venant influencer le cerveau sensitif de l'enfance. Certains actes inspirés par l'instinct de la conservation, et d'autres dûs à des activités organiques réflexes subitement excitées, dominent parfois la volonté chez l'homme insuffisamment maître de son corps.

Quand les sens astraux seront entièrement construits et liés à leurs centres correspondants du cerveau, l'homme sera de nouveau en rapport avec le monde astral pendant l'état de veille, et cette

étape de son développement aura considérablement accru les pouvoirs psychiques qu'il possédait pendant la période animale. Cet homme pourra connaître pleinement le monde astral ; sa connaissance de ce monde sera complète et détaillée, et non limitée et sommaire comme jadis.

Dans les phénomènes de somnambulisme normal, il y a manifestation nette des sens astraux, comme le prouvent les actes des sujets, mais il s'y ajoute des faits intellectuels qui nous font classer ces phénomènes de préférence dans le chapitre de la conscience mentale, ou superconscience.

Dans le cas de personalités multiples, il y a, soit possession, soit une dissociation cérébrale morbide qui crée des séparations curieuses dans les centres psycho-moteurs.

LA CONSCIENCE MENTALE ET LA SUPERCONSCIENCE.

Nous voici arrivés à la conscience vraiment humaine. Il convient tout d'abord de dire ce qu'elle est.

La conscience mentale de l'homme actuel est la conscience normale de l'état de veille, produite dans le cerveau par la Monade au moyen du corps astro-mental, qui transmet à cette Monade les impressions qui lui viennent du monde extérieur à travers le cerveau, et d'autre part porte les réponses de cet Ego au monde ambiant par le même instrument.

Toutes les impressions intellectuelles que la Monade a reçues dans le passé, sans pouvoir les apprécier par suite de son développement insuffisant, mais qui ont provoqué une tendance plus ou moins marquée à l'automatisme dans les organes qui en ont été les instruments, font actuellement partie d'un sub-conscient très vague. Mais depuis que la concience mentale est active, un nouveau genre de conscience profonde s'établit de plus en plus rapidement : on l'a nommé la Superconscience. Par exemple, un grand nombre d'impressions sont enregistrées à chaque instant par le corps mental sans être perçues par la conscience normale. Ce sont d'abord celles qui parviennent au corps mental par les organes des sens, et qui sont cause de la *mémoire latente.* D'autres, résultats d'opérations mentales ignorées par le cerveau, forment une autre couche importante de la superconscience, et quand elles trouvent le moyen de filtrer ou de jaillir dans le cerveau, on obtient, dans la conscience à l'état de veille, des phénomènes étonnants. Quand elles seront, plus tard, transmises au cerveau par les liens nécessaires, elles feront partie de la conscience normale, dès lors considérablement enrichie.

Cette conscience ignorée a été nommée *Superconscience*, parcequ'elle dépasse, pour le moment, les capacités de l'instrument cérébral; elle deviendra normale à mesure que l'organisation cérébrale se complètera.

Esquissons maintenant à grands traits les étapes de la conscience mentale depuis ses débuts jusqu'au son état actuel.

Dans les règnes inférieurs, les manifestations de cette conscience sont dues au Logos ou à ses agents ; la Monade, encore enfant, en est inconsciente, mais elles aident le travail préliminaire de l'atome permanent mental qui commence à devenir ainsi peu à peu un instrument de l'intelligence de la Monade dans l'avenir.

On voit cette conscience mentale primitive surtout dans l'instinct qui est l'intelligence directrice des règnes inférieurs : instinct des poisons et des remèdes, de la procréation, de la lutte pour la vie, de la construction et de la sociologie de certains insectes, de la prévision des dangers, etc. etc. On la voit dans l'adresse de certains animaux sauteurs et grimpeurs, adresse fruit d'un calcul parfois étonnant, et dont les animaux sont entièrement incapables.

L'homme sauvage voit cette conscience instinctive pâlir rapidement en lui et être remplacée peu à peu par l'intelligence individuelle ordinaire, intelligence destinée à suppléer l'instinct, après qu'elle aura été développée.

Cette conscience mentale primitive est oubliée, parce que la Monade en est inconsciente, mais nous croyons que le corps mental en a gardé des traces, qu'il pourra peut être retrouver plus tard avec la vision du passé fournie par la lecture des clichés akasiques.

Quand l'instinct a disparu, la conscience mentale qui nous est familière et qui fonctionne, pendant la veille, au moyen du corps astro-mental et du cerveau, se développe de plus en plus; puis, avec l'éveil de la Monade dans le corps mental, surviennent des impressions et des jugements qui sont les débuts de ce que nous avons appelé la superconscience.

Ces acquisitions cachées peuvent parfois être transmises au cerveau, bien que les liens de ce dernier avec le corps mental ne soient pas bien établis encore.

Ainsi, dans le somnambulisme naturel, l'homme s'est montré doué de facultés mentales très supérieures à celles de sa vie de veille. Dans le somnambulisme mesmérique ou hypnotique, dans certaines maladies ou intoxications, la mémoire latente s'ouvre, merveilleuse et étonnante.

Les calculateurs prodiges opèrent dans leur corps mental avec la rapidité de l'éclair et transmettent instantanément les réponses à leur cerveau au moyen du lien éthérique nécessaire, et que des circonstances spéciales ont créé dans le passé chez ces individus.

La prévision de l'avenir, dans le rêve ou pendant la veille, a été constatée très souvent ; elle s'effectue également dans le corps mental, et est transmise au cerveau quand sa constitution le permet. Cazotte reçut ainsi un grand éclair de l'avenir dans la prédiction qu'il fit, dit-on, au banquet historique, des débuts de la Révolution française.

Dans l'écriture automatique, la superconscience transmet au cerveau bien des choses qu'il ignore. Nombre d'écrivains, poëtes et artistes géniaux produisent ainsi des merveilles pendant l'inconscience cérébrale, par l'action de la conscience profonde qui a pu s'approprier le cerveau idéateur et l'automatisme de la main.

La plupart des communications spirites élevées sont dues à l'action de l'intelligence mentale profonde le l'individu, et sont plus ou moins raisonnables, claires et justes selon la lucidité de cette intelligence et la perfection de ses moyens d'expression Une foule d'autres phénomènes peuvent être expliqués par l'intervention de la superconscience.

Les faits les plus élevés de la superconscience humaine sont produits par l'Ego conscient dans le Corps Causal. Cette conscience se manifeste très rarement dans le cerveau, car le développement de ce dernier est encore très imparfait, et l'on peut dire que l'Ego d'un homme développé, éveillé dans son corps causal, est considérablement plus grand que ne peut le montrer sa conscience cérébrale.

La "Voix de la Conscience" est actuellement, la seule expression normale de la superconscience dans le cerveau. L'intuition en est une autre forme commençant à se montrer. La capacité de concevoir les idées abstraites et celles du domaine de la Raison pure a aussi pour cause l'Ego dans le corps causal.

Ces facultés sont à peine en développement, et bien faibles encore.

Les visions importantes du passé et de l'avenir, les productions des grands génies philosophiques ou réligieux, les inspirations mystiques les plus élevées, les actions imposées par la conscience profonde à certains êtres (comme Socrate et Jeanne d'Arc), sont dues aussi aux commandements de la volonté de l'Ego dans le corps causal.

On le voit, je n'ai fait que tenter une classification de phénomènes très intéressants ; une étude vraie aurait dépassé de beaucoup les limites du temps accordé à nos lectures, et l'étendue de mes capacités.

Spazio, Forme e Materia a Più Dimensioni.

Emilio Scalfaro.

Per concetto geometrico un punto non ha dimensioni, e con una successione continua infinita di punti si ha un ambiente ad una dimensione, e che noi chiamiamo "lineale". Fissiamo in questo ambiente una forma, una linea, ed immaginiamo di poterla portare fuori di questo ambiente; essa con le successive continue infinite sue posizioni determinerá una nuova forma che giace in un ambiente a 2 dimensioni, e che noi chiamiamo "superficiale". Ogni forma di questo ambiente sará, o una linea, o una superficie; e la superficie é la forma tipica dell' ambiente a 2 dimensioni. Se una superficie si sposterá fuori dell' ambiente, dalle successive continue infinite sue posizioni, risulterá una nuova forma che giace in un ambiente a 3 dimensioni, e che noi chiamiamo "voluminale". Ed in esso avremo forme lineali, forme superficiali e forme voluminali; queste ultime sono le forme tipiche dell' ambiente a 3 dimensioni.

Immaginiamo ora di poter muovere fuori dell' ambiente voluminale una sua forma tipica, un volume; esso genererá certamente una nuova forma che giacerá in un nuovo ambiente, in cui si avranno forme lineali, forme superficiali, forme voluminali, e forme tipiche di esso.

Ma quali saranno queste forme tipiche del nuovo ambiente? certo la nostra geometria, cioé la geometria ad 1 a 2 o a 3 dimensioni, non puó prendere in esame che linee, superfici e volumi, queste essendo le uniche forme del nostro ambiente; ma la geometria "generale" non puó aver limiti di ambienti, essa deve poter studiare tutte le forme create dai suoi concetti e dai suoi principi, ed in qualsiasi ambiente; e per la geometria generale gli ambienti sono altrettante forme, e sono infiniti, come infiniti sono le linee, le superfici, i volumi. La geometria "generale" comprenderá tutte le geometrie a qualunque dimensione, essendo essa la geometria dello spazio, cioé ad infinite dimensioni.

É la stessa nostra natura di Esseri Percettivi, che ci spinge a rappresentarci tutte le forme, passando rapidamente dalle astratte alle

concrete, e dalle concrete alle materializzate; cosí tracciamo una successione di corpuscoli di gesso o d'inchiostro per segnare una retta; ci raffiguriamo un piano su di una lavagna, o su di un foglio di carta; ed identifichiamo un cubo col solido che lo comprende. É tanto vero ció, che noi chiamiamo "geometria solida" la geometria a 3 dimensioni, come se essa si occupasse della forma dei solidi piuttosto che di quella dei liquidi e dei gas. Ed é tanta forte questa nostra tendenza materializzatrice, che non si riesce ad immaginare una forma, se manca in noi la possibilitá di rappresentarcela materializzandola. Ma come possiamo noi materializzare una forma che giace in un ambiente fuori dal nostro?

La geometria dello spazio che studia le forme indipendentemente dagli ambienti su cui giaciono, facendo completamente astrazione della materia che le occupa, e non curandosi se esse siano o no rappresentabili all' occhio dello studioso, afferma come legge generale che: "Ogni forma spostandosi fuori del suo ambiente genera una forma "di grado immediatamente superiore."

Intendendo che una forma sia di grado superiore od inferiore ad un' altra se maggiore o minore é il numero delle sue dimensioni, rispetto a quelle dell' altra.

Determiniano ora per ciascuna forma l'unitá geometrica corrispondente.

La lunghezza di una forma lineale puó essere sempre riferita ad una linea retta; fissiamo su di essa un segmento e sia questa figura l'unitá geometrica delle forme ad una dimensione.

L'area di una forma superficiale si puó sempre riferire ad una superficie su cui possano sempre tracciarsi *due* direzioni ad angolo retto, e che é comunemente chiamata "piano"; su questo piano un segmento muovendosi in direzione perpendicolare alla sua direzione, e per una estensione uguale alla sua lunghezza, genererá un quadrato, e sia questa figura l'unitá geometrica delle forme a 2 dimensioni.

Il volume di una forma voluminale si puó sempre riferire ad una forma voluminale retta; ad una forma cioé, su cui possano tracciarsi *tre* direzioni ad angolo retto fra loro. Se in una tale forma, un quadrato si sposta per una estensione uguale ad un lato e secondo una direzione perpendicolare a tutte le rette che si possono tracciare nel quadrato, verrá generato un cubo; e sia questa figura l'unitá geometrica delle forme a tre dimensioni.

Procedendo per analogia, diremo allora che qualunque forma a quattro dimensioni, puó essere riferita ad una forma a quattro dimensioni retta; una forma cioé, in cui sia possibile tracciare *quattro* direzioni ad angolo retto fra di loro. Se in una tale forma, un cubo

si sposterá per una estensione uguale ad uno spigolo, secondo una direzione perpendicolare a tutti i piani che si possono tracciare per il cubo, verrá generata la figura unitá geometrica delle forme a 4 dimensioni. Questa unitá é stata indicata da *Hinton* col nome di Tesseract; noi determiniamo ora gli elementi che la costituiscono.

* * *

Intanto da la legge generale giá enunciata derivano due corollari:

1. — "Ogni forma generatrice conserva nella forma generata, "*integralmente*, le proprietá dei singoli suoi elementi, *soltanto* nelle due posizioni iniziale e finale."

Cosí, un segmento rettilineo che ha due punti limiti (detti vertici), generando un quadrato, conserverá nei suoi punti estremi il carattere di vertici solo nelle due posizioni iniziale e finale, e quindi la figura generata, il quadrato, avrá quattro vertici. A sua volta il quadrato, generando il cubo, conserverá in due sole posizioni i suoi vertici, e quindi il cubo avrá otto vertici. Il Tesseract generato dal cubo sará allora una fugura con 16 vertici.

2. — "Ogni elemento di una forma generatrice, traccia nella forma generata, rispettivamente un elemento nuovo immediatamente superiore."

Cosí, mentre un segmento genera un quadrato, ogni punto estremo (vertice) traccia un nuovo segmento (lato, spigolo); mentre un quadrato genera un cubo, ogni vertice traccia un nuovo spigolo, ed ogni spigolo una nuova faccia; e mentre un cubo genera un tesseract, ogni vertice traccia un nuovo spigolo, ogni spigolo una nuova faccia, ogni faccia un nuovo cubo.

Sicché nel quadrato per ogni vertice passano due spigoli; nel cubo, per ogni vertice passano tre spigoli, per ogni spigolo due facce; nel tesseract per ogni vertice passeranno quattro spigoli, per ogni spigolo tre facce, per ogni faccia due cubi.

Per ogni vertice del tesseract passando quattro spigoli, si dovrebbe avere nella figura 64 spigoli, ma noi sappiamo che gli spigoli uniscono i vertici a due a due, quindi il tesseract avrá soli 32 spigoli. Per ogni suo spigolo passeranno tre faccie, ed allora si dovrebbe avere 96 faccie; ma noi sappiamo che ogni faccia é limitata da quattro spigoli, e quindi il tesseract avrá sole 24 faccie. Per ogni sua faccia passano due cubi, ed allora si dovrebbe avere 48 cubi; ma noi sappiamo che ciascun cubo é limitato da 6 faccie, quindi il tesseract avrá soli 8 cubi.

Dunque il tesseract é una figura limitata da 8 cubi, 24 faccie, 32 spigoli, 16 vertici.

Ed in generale ogni forma di D dimensioni avrá: 2^D vertici.

$\frac{2^D \; D}{2}$ spigoli (elementi ad una dimensione)

$\frac{2^D \; D \; (D-1)}{2.\; 4}$ faccie (elementi a 2 dimensioni)

$\frac{2^D \; D \; (D-1) \; (D-2)}{2.\; 4.\; 6}$ cubi (elementi a 3 demensioni)

Indicando con N d il numero di elementi a *d* dimensioni che costituiscono una forma a D dimensioni si ha:

$$N\,d = \frac{2^D \; D \; (D-1) \; (D-2) \; \ldots . \; (D-(d-1))}{2.\; 4.\; 6 \ldots \ldots . \; 2\,d}$$

Noi possiamo ottenere una espressione piú semplice considerando che:

$$D \; (D-1) \; (D-2) \; \ldots . \; (D-(d-1)) =$$

$$= \frac{D\,(D-1)\,(D-2) \ldots \; (D-(d-1)).\; (D-d)\,(D-(d+1)) \ldots . \; 3.\; 2}{(D-d) \; (D-(d+1)) \; \ldots . \; 3.\; 2};$$

il numeratore é il fattoriale di D il denominatore é il fattoriale di D — d, quindi

$$D \; (D-1) \; (D-2) \; \ldots . \; (D-(d-1)) = \frac{D\,!}{(D-d)\,!}$$

Ora $2.\; 4.\; 6 \ldots \ldots \ldots 2\,d = 2.\; 2.\; 2.\; 2.\; 3 \ldots \ldots \ldots 2\,d =$

$$= 2^d \; .\; 2.\; 3 \ldots \ldots . \; d = 2^d \; .\; d\,!$$

allora avremo:

$$N\,d = \frac{2^{D-d} \; D\,!}{d\,!\;(D-d)\,!}$$

Con questa formola noi abbiamo trovato il numero degli elementi che costituiscono le unitá geometriche a 5 a 6 a 7 dimensioni, che abbiamo denominate rispettivamente: penteract — eseract — etteract.

Diamo qui la seguente tabella riassuntiva.

UNITÁ	DIMENSIONI						
	1	2	3	4	5	6	7
Vertici	2	4	8	16	32	64	128
Spigoli	1	4	12	32	80	192	448
Faccie		1	6	24	80	240	672
Cubi			1	8	40	160	560
Tesseract				1	10	60	280
Penteract					1	12	84
Eseract						1	14
Etteract							1

Un etteract sarebbe quindi racchiuso da 14 eseract, e composto di 84 penteract, 280 tesseract, 560 cubi, 672 faccie, 448 spigoli, 128 vertici.

* * *

Noi abbiamo considerato il "Tesseract" come unitá geometrica, essa peró non é la forma "*elementare*" dello spazio a 4 dimensioni, la forma cioé costituita dal minimo numero di elementi volumi che racchiudono una parte di spazio a 4 dimensioni.

L'Unitá elementare a due dimensioni é il triangolo, risultante da tre segmenti rettilinei in differenti ambienti (direzioni) ed aventi ciascuno un punto d'appoggio su gli altri due.

L'Unitá elementare a tre dimensioni é il tetraedro, risultante da 4 triangoli in differenti ambienti (piani), ed aventi ciascuno un lato di appoggio sugli altri tre.

L'Unitá elementare a 4 dimensioni risulterá allora per analogia, da 5 tetraedri in differenti ambienti voluminali ed avente ciascuno una faccia d'appoggio sugli altri quattro.

Indichiamo con $\alpha, \beta, \gamma, \delta$ rispettivamente le forme elementari ad 1- 2- 3- 4- dimensioni; e determiniano gli elementi della forma δ.

Essa é limitata da 5 tetraedri, ogni tetraedro ha quattro faccie, ed ogni faccia é comune a due di essi, sicché la forma δ avrá dieci faccie. Ogni faccia ha tre spigoli, e per ogni spigolo passano tre faccie, sicché la forma δ avrá 10 spigoli. Ogni spigolo ha due vertici e per ogni vertice passano quattro spigoli; la forma δ avrá allora 5 vertici.

Ed in generale in una forma elementare a D dimensioni il numero degli elementi a d dimensioni che la limitano é dato da

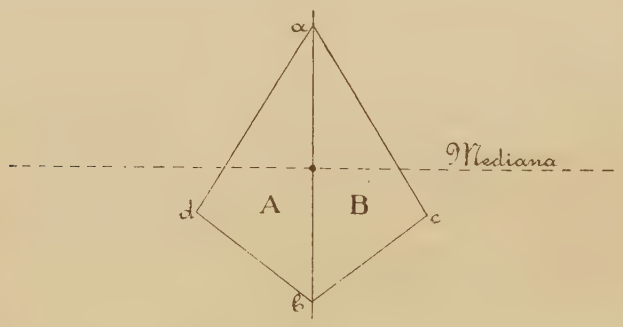
$$N\,d = \frac{(D+1)!}{(d+1)!\,(D-d)!}$$

Ora un quadrato é composto di due triangoli, cioé di due forme β elementari; nella generazione del cubo ogni forma β segna il contorno di un prisma che si compone di tre triedri, cioé di 2×3 forme γ. Similmente nella generazione del tesseract, ognuna di queste forme γ segna il contorno di una figura composta di 4 forme δ, e tutto il tesseract sará composto di $2 \times 3 \times 4$ forme δ.

Cosí il penteract sará composto di 5! forme 2; l'eseract di 6! forme k; l'etteract di 7! forme λ, ecc. ecc.

Visto come la geometria puó studiare tutte le forme a 4 o piú dimensioni, noi possiamo ora esporre come si può ammettere l'esistenza di un ambiente a piú dimensioni, fondandoci sul principio che se *due forme geometriche sono uguali esse debbano sempre potersi far rotare nello spazio in modo che tutti gli elementi dell' una si sovrappongano perfettamente sugli elementi dell' altra.*

Ora una retta divide un piano in due campi e se su di un segmento di essa *ab*, si construiscono (uno per ciascun campo) due triangoli uguali, ma tali che i vertici opposti al segmento siano fuori della sua mediana, noi abbiamo due figure che pure essendo eguali, una é sinistra e l'altra é destra



E comunque si voglia spostarle, tenendole peró sempre giacenti nel piano non potranno mai sovrapporsi perfettamente. Una delle figure dovrá necessariamente portarsi fuori del piano, rotando intorno al segmento ab, per venirsi ad adagiarē con tutti i suoi elementi su l'altra figura. Dunque, *fuori del piano esiste un ambiente in cui trasportando due forme piane eguali, si potrá sempre farle sovrapporre.*

Costruiamo sulle nostre figure A. B. due tetraedri eguali, i cui vertici opposti al piano di dette figure siano dalla stessa parte; i due tetraedri risultanti sono uno sinistrorso e l'altro destrorso e comunque noi li spostiamo nell' ambiente voluminale, non riusciamo mai a portarli a coincidere l'uno sull' altro.

Eppure sono due figure eguali e per il principio suaccennato esse dovranno potersi far coincidere; *dovrá dunque esservi un ambiente in cui trasportata una di tali figure mediante una rotazione possa adagiarsi sull' altra.* Questo sará appunto l'ambiente TESSERACTALE, lo spazio cioé in cui si potrá eseguire la rotazione di una figura voluminale intorno ad un piano, sicché la forma destrorsa possa divenire sinistrorsa e viceversa, come lo spazio voluminale é quello in cui si puó eseguire la rotazione di una figura piana intorno ad una retta, sicché la forma sinistra possa divenire destra e viceversa.

Vediamo ora in qual modo il movimento di una forma possa riflettersi in un ambiente inferiore.

La rotazione del triangolo materiale intorno ad un suo lato si proietta nel piano con il movimento verso questo lato del vertice opposto, venendo ad adagiarsi sul lato stesso prima di passare nel campo opposto, allontanandosi quindi dal lato fino ad una distanza eguale alla iniziale. Similmente la rotazione di un tetraedro intorno ad una faccia si manifesterá nell' ambiente voluminale con il ravvicinamento del vertice opposto, e quindi di tutte le altre faccie, venendo ad adagiarsi sul piano di rotazione, ed allontanandosene ancora nel campo opposto fino a riprendere una posizione simetrica alla iniziale.

Il fenomeno é analogo al rovesciarsi di una figura come si puó rovesciare un guanto togliendolo dalla mano; la differenza consisterá nel fatto che il guanto rovesciato nel nostro ambiente avrá all' esterno la fodera e la parte liscia all' interno, mentre per la rotazione nello ambiente tesseractale il guanto si rovescierá in maniera da mantenere all' esterno la parte liscia e all' interno la fodera, e solo da sinistro sará divenuto destro o viceversa.

Una tale transformazione che nel nostro ambiente non potrebbe ottenersi senza cambiare l'ordine delle particelle di materia, si puó ottenere nell' ambiente "tesseractale" con una semplice rotazione.

La rotazione di una forma materiale intorno ad un piano, potrá eseguirsi nell' ambiente tesseractale, anche quando in corrispondenza dell' elemento di rotazione vi sia un ostacolo materiale voluminale, giacché il corpo rotante non potrá mai urtare contro tale ostacolo, come un triangolo di carta non urterebbe mai contro un asse materiale, intorno al quale si farebbe rotare.

Quindi un corpo qualunque potrá passare dalla parte opposta

di un muro, per esempio, venendosi a disporre simetricamente alla sua posizione iniziale, con una semplice rotazione nell' ambiente tesseractale.

Ora, se tali fenomeni potessero mai osservarsi non sarebbe irrazionale spiegarli con l'esistenza dell' ambiente tesseractale.

* * *

Ci occorre stabilire alcuni principi:

1. — In ogni ambiente giaciono infiniti ambienti di grado immediatamente minore; e ciascuno di essi divide l'ambiente primitivo in due campi.

Cosí su di un piano si possono segnare infinite rette e ciascuna di esse divide il piano in due parti; in un ambiente voluminale si possono tracciare infiniti piani e ciascuno divide l'ambiente in due.

Cosí ancora per un ambiente tesseractale passano infiniti volumi e ciascuno divide l'ambiente in due.

2. — "Per ogni ambiente passano infiniti ambienti di grado immediatamente superiore."

Cosí per un punto passano infinite rette; per una retta passano infiniti piani; per un piano infiniti ambienti voluminali.

Cosí ancora per un ambiente voluminale passano infiniti ambienti tesseractali.

Enunciamo la seguente legge:

"La proiezione di una forma tipica su di un elemento inferiore del suo ambiente ha lo stesso grado di dimensioni dell' elemento."

Cosí la proiezione di un quadrato su di una retta del suo piano é sempre un segmento e non puó essere un punto; la proiezione di un cubo sopra un piano del suo ambiente é sempre una figura a due dimensioni e non puó essere una linea, e la proiezione di un cubo su di una retta del suo ambiente é un segmento e non puó essere un punto.

Cosí ancora, la proiezione di un tesseract in un volume del suo ambiente é un volume e non puó essere una superficie; la sua proiezione su di una superficie é una figura a due dimensioni, e non puó essere un segmento, e cosí di seguito.

* * *

Ora, tutte le forme tipiche materializzate del nostro ambiente e che si presentano al nostro sguardo, vengono a proiettarsi sulla *superficie* della nostra retina, e per la legge suesposta, saranno delle figure

a due dimensioni; ma sono appunto queste proiezioni sulla nostra retina che noi percepiamo, e quindi il nostro occhio non può farci conoscere che due sole dimensioni di ogni forma.

Ed é tanto vero che noi nell' ambiente a tre dimensioni non vediamo che figure ad una o due dimensioni, che tante volte non riusciamo a distinguere le immagini riflesse dalle dirette; e per questo fatto avviene che noi ci smarriamo come in un labirinto, entrando in quelle semplicissime costruzioni a compartimenti, con le pareti interne coperte di specchi, ed urtiamo contro tutte quelle pareti, prima di trovare la via d'uscita.

Incontrastabilmente l'mmagine riflessa dallo specchio ha due dimensioni, essa giace tutta sulla superficie riflettente; quindi anche l'immagine diretta é per la percezione visiva a due dimensioni. E del resto, non vediamo noi, senza notevole alterazione, le immagini dirette attraverso i vetri di una finestra od attraverso le lenti? Noi vediamo in tal caso rispettivamente le proiezioni delle immagini sui vetri o sulle lenti.

Tuttavia, percependo diversi aspetti di una forma materializzata, raccogliendo cioé le proiezioni della forma da diversi punti, collegando intellettualmente tali immagini, possiamo darci ragione di una terza dimensione. Peró molto piú rapidamente riconosciamo questa terza dimensione delle forme materializzate servendoci della facoltá del tatto. E le percezioni tattili e le visive si associano, e si associano anche le percezioni intellettuali corrispondenti; e dall' insieme di queste percezioni viene a noi il concetto della forma dell' oggetto percepito.

Con ripetute percezioni si sviluppa poi in noi quell'esperienza, per cui, con un unica immagine di superfici attigue, in diverso rapporto di luce e di grandezza, senza piú ricorrere al tatto, possiamo con sicurezza proporzionale alla nostra esperienza, intellettualmente riconoscere se quelle superfici racchiudono un volume materiale; come pure possiamo col solo tatto formarci mentalmente l'immagine.

Ora, puó avvenire che una forma materiale a 4 o piú dimensioni si venga a manifestare nel nostro ambiente; noi percepiremo la sua proiezione sulla nostra retina, e per il principio giá enunciato, questa proiezione non puó essere che la figura di un' area. Quindi quella forma si presenta al nostro occhio, come si presenta una forma qualunque del nostro ambiente; e non potendo noi raggiungerla col tatto, giacché giace fuori del nostro ambiente, e non avendo gli altri sensi alcuna relazione colle forme, noi ci troviamo nella impossibilitá di accorgerci che ci troviamo dinnanzi all' immagine di una forma a 4 o piú dimensioni.

Dovrebbero sorgere allora in noi altre facoltá, ed associando le percezioni sensitive ad esse corispondenti, alle visive e alle tattili, giá in nostro potere, e collegando le rispettive percezioni intellettuali, potremmo riconoscere le forme di grado superiore al nostro ambiente.

Stabiliamo di voler percepire un tesseract; quale facoltá dovrá sorgere in noi?

Tale facoltá ci potrebbe esser data o da un senso assolutamente nuovo, o dalla estensione dei poteri di uno dei sensi giá esistenti; peró tale estensione di poteri, non escludendo la facoltá attuale del senso, puó sempre ritenensi come un senso nuovo. Ora dei due sensi percettivi delle forme, la vista ed il tatto, solo il primo ha la possibilitá di estendere i suoi poteri fino a percepire le forme tesseractali, poiché il tatto per quanto perfezionato, dato il suo modo di percepire come abbiamo giá notato, non puó raggiungere le forme materializzate che sono fuori del nostro ambiente.

Le percezioni del nostro occhio, come é attualmente costruito, non sono che figure a due dimensioni, quindi del tesseract noi vediamo un riflesso inferiore di due gradi, e pure ammettendo in noi la conoscenza mentale della forma, non é possibile riconoscerla col riflesso che percepiamo; cosí, come noi, pur avendo cognizione del cubo, non potremmo, in un riflesso inferiore di 2 gradi, cioé in un segmento rettilineo, riconoscere la proiezione del cubo.

Il nostro occhio per darci cognizione del tesseract dovrebbe acquisire la facoltá di percepire il riflesso inferiore di *un sol* grado; come attualmente ci dà cognizione del cubo, percependo il riflesso inferiore di un solo grado, che é una figura a due dimensioni.

Il riflesso dunque da percepire sará una forma a 3 dimensioni, ed il nostro occhio dovrebbe arrivare a percepire questa forma voluminale, scorgendo nella sua immagine distintamente tutti gli elementi che la compongono, come attualmente puó scorgere in una figura a due dimensioni, distinti l'uno dall'altro tutti gli elementi che la compongono.

Una forma voluminale materializzata si presenta al nostro occhio, come attualmente è costituito, soltanto con alcune delle faccie che la limitano; così nell' immagine di un solido cubico noi osserviamo 1, 2, o 3 faccie del cubo, e restano invisibili le altre 5 04 03 faccie che lo completano. Ed effettivamente, comunque noi ci spostiamo, non possiamo scorgere del cubo più di tre faccie nello stesso tempo e queste faccie ci coprano la parte interna del nostro solido.

Ma se anche le sue faccie fossero trasparenti, neppure riusciremmo a vedere il cubo in tutti i suoi elementi; noi vedremmo sempre la proiezione di essi su di una superficie.

Infatti, supponiamo di osservare un cubo di purissimo cristallo, se nell' interno di esso scorgiamo un corpuscolo, noi lo vediamo proiettato sempre sulla faccia opposta a quella da cui facciamo osservazione; e comunque guardiamo in questo cubo, quel corpuscolo ci coprirá sempre tutti i punti che giaciono sui raggi proiettanti, e sono compresi fra esso e la sua proiezione.

Per poter noi scorgere tutti i punti del cubo, anche quel corpuscolo dovrebbe essere costituito di materia trasparente; ma neppure in tali circostanze si avrebbe la visione voluminale, cioé la visione contemporanea e *distinta* di tutti gli elementi che lo formano. Giacché immaginando che lo stesso cubo di cristallo sia suddiviso in mille piccoli cubi uguali, noi scorgiamo per la perfetta trasparenza del cristallo tutti questi mille piccoli cubi eguali, ma li vediamo in tanti strati sovrapposti l'uno all' altro, e non *distinti* l'uno dall' altro. Cosi se alternativamente ed a scacchiera in ciascun strato, i piccoli cubi fossero colorati in rosso, il nostro occhio vedrebbe colorato in rosso tutto il cubo, e solo lungo gli spigoli di contorno si accorgerebbe di alcune parti non colorate. Invece per la visione voluminale il nostro occhio dovrebbe percepire in una sola immagine distintamente i mille piccoli cubi, e riconoscerne solo la metá colorati in rosso e disposti a scacchiera con gli altri; dovrebbe inoltre poter percepire distintamente questi mille piccoli cubi, se anche fossero costituiti di materia affatto trasparente.

Per la visione voluminale tutta la materia voluminale deve essere trasparente; non solo, ma questa trasparenza della materia deve essere cosí perfetta da lasciare scorgere una forma attraverso un' altra, ed a far riconoscere ciascuna forma come distinta dall' altra.

Sicché per visione voluminale, in un libro si vedrebbero distinte tutte le sue pagine e non sovrapposte, e potrebbe anche leggersi se fosse chiuso.

Ma come si presenterá a noi l'immagine di un libro nella visione voluminale ?

La figura anzitutto avrá un contorno e questo ci sará dato da l'insieme degli elementi che limitano il libro, cioé dalle sei faccie esterne; entro quel contorno tutte le pagine del libro distinte l'una dall' altra, e visibile ciascuna da una parte e dall' altra, e tutto l'insieme perfettamente compreso nel volume del libro, come attualmente lo concepiamo con la nostra vista superficiale e col nostro tatto.

Riepilogando, la visione voluminale avviene per l'associazione di due facoltá: di vedere nel contorno dell' immagine tutte le faccie limiti di un volume; e di trovare perfettamente trasparente qualunque materia capace di occupare un volume Intendendo per perfetta tra-

sparenza, come abbiamo veduto, non solo la possibilitá di poter vedere attraverso la materia, ma di vedere anche distinte l'una dall' altra e contemporaneamente due parti attigue sovrapposte.

* * *

Vediamo finalmente come dovrebbe essere costituito il nostro occhio per poter percepire le forme voluminali.

Raccogliendo l'immagine di una data forma voluminale, l'occhio dovrebbe creare nel suo interno una forma perfettamente simile a quella osservata, una forma perció a tre dimensioni.

Questa forma creata dovrá giacere in un ambiente a tre dimensioni, ora, l'ambiente delle proiezioni visive é la nostra retina, quindi in essa completamente devono giacere queste proiezioni voluminali formate nell' interno dell'occhio.

Ed allora questa retina non sará piú impressionabile solo alla superficie, non formerá piú le immagini solo alla superficie rivolta alla pupilla, ma dovrá essere impressionabile egualmente in tutti i suoi punti interni ed esterni, ed in tutti i punti dovranno potersi contemporaneamente formare delle proiezioni. Riassumendo, tutte le proprietá della parte superficiale della nostra retina attuale si dovrebbero estendere ad una retina voluminale.

La materia costituente la retina dovrá essere allora perfettamente trasparente, e dotata della capacitá di raccogliere contemporanente le proiezioni in ogni sua parte interna e in tutte le sue faccie, qualunque sia il loro numero, e sieno esse o no, rivolte verso la pupilla, sieno esse o no, sotto l'azione diretta dei raggi proiettanti. Quindi, per una retina cosí costituita non sará piú necessario l'apparecchio esterno dell' occhio; esso diverrebbe allora esclusivamente un organo estetico. E noi potremmo percepire qualunque forma materializzata del nostro ambiente, anche tenendo chiuse le palpebre, ed anche se questa forma si trovasse sotto i nostri piedi, sulla nostra testa e dietro le nostre spalle, giacché come abbiamo visto, per la visione voluminale tutta la materia voluminale é trasparente e quindi anche quella del nostro corpo.

La forma proiezione che si verrebbe a costruire nella nostra retina cosí costituita, sarebbe come abbiamo giá notato, perfettamente simile alla forma proiettante, e la nostra retina avviluppando ed interpenetrando ciascuno degli elementi in cui puó supporsi suddivisa la proiezione, comunicherebbe al nervo ottico nello stesso tempo tutte le impressioni che riceve dall' interno e dall' esterno della proiezione.

Abbiamo visto che per la visione voluminale non è piú indispen-

sabile l'apparecchio esterno dell' occhio ed allora la nostra retina voluminale potrebbe trovare posto in una parte qualunque del nostro corpo; racchiusa in mezzo alla fronte p, e, in diretta relazione con i nervi ottici; e tuttavia i nostri occhi restando cosí come sono costituiti potrebbero sempre raccogliere le proiezioni sulla retina superficiale. Ed ecco come la visione voluminale, pure essendo una piú perfetta funzione del senso delle vista puó risiedere in un nuovo organo ben distinto dall' occhio attuale.

La parte essenziale di tale organo sarebbe la retina voluminale, costituita di materia specializzata, dotata delle proprietá giá accennate. Ma da quale glandola del nostro organismo potranno secernersi quei succhi capaci di dar vita ad una retina voluminale? la scienza non sa dirci nulla della glandola pineale; non potrebbe questo centro vitale supposto in via di sviluppo raggiungere un giorno il potere di far funzionare una retina voluminale nel modo che abbiamo esposto? o non potrebbe essa stessa acquistare la facoltá di ricevere le proiezioni voluminali?

* * *

Torniamo ora al nostro tesseract. La geometria delle spazio suppone tutte le forme generate da una legge che noi abbiamo giá enunciata; data questa unica legge di formazione noi dobbiamo necessariamente riscontrare caratteri costanti di analogia passando successivamente dalla forma generatrice alla generata e viceversa.

Basandoci su questo principio ricaviamo i seguenti dati:

1. — Un tesseract é limitato da 8 cubi, e questi cubi sono perpendicolari fra loro; come perpendicolari fra loro sono le sei faccie del cubo e perpendicolari fra loro i lati dei quadrato.

Ammettendo che due cubi siano perpendicolari fra loro, se tutti i piani di ciascun cubo perpendicolari alla faccîa comune, sono perpendicolari fra loro, cosí come due faccie sono perpendicolari fra loro se tutte le rette di ciascuna faccia perpendicolari allo spigolo comune sono perpendicolari fra loro. Nel nostro ambiente voluminale retto non possono esistere due cubi perpendicolari fra loro come in un piano non possono giacere due faccie perpendicolari fra loro. Sicché il nostro tesseract non potrá avere di comune col nostro ambiente che un sol cubo limite.

2. — I cubi limite del tesseract opposti l'uno all' altro, sono paralleli; cosí come le faccie opposte ad un cubo sono parallele, e paralleli sono i lati opposti di un quadrato.

E s'intende che due cubi sono paralleli se le faccie sezioni di

ciascun cubo con uno stesso ambiente voluminale retto, sono parallele fra loro; cosí come parallele sono due faccie se tutte le rette sezioni di ciascuna faccia con uno stesso piano sono parallele fra loro.

3. — Per un tesseract passano 4 volumi retti di simetria, ciascuno dividendo il tesseract in due parti eguali, cosí come per un cubo passano tre piani di simetria, e per un quadrato due rette di simetria.

Proiettiamo ora un tesseract in un volume retto qualunque; l'immagine proiezione non potrá contenere piú di 4 cubi, giacché i cubi limiti sono a due a due opposti e paralleli, e la proiezione di 4 di essi adiacenti copre la proiezione degli altri quattro.

Un tesseract peró puó essere proiettato in modo che la sua immagine in un volume retto contenga anche meno di 4 cubi, e possa contenerne uno solo. Quest' ultimo caso si ha quando si proietta un tesseract su di un volume retto che contenga uno dei suoi cubi limiti, o che sia a questo parallelo.

Sicché nel nostro ambiente voluminale un tesseract si proietterá sempre come un cubo, e noi anche dotati della visione voluminale, non potremmo vedere del tesseract che un cubo. Ma per l'ambiente tesseractale passano infiniti ambienti voluminali retti ed il nostro non é che uno di questi infiniti ambienti. Il tesseract noi l'abbiamo supposto generato dal cubo, e quindi avrá sempre di comune col nostro ambiente il cubo generatore; ma negli altri infiniti volumi retti dell' ambiente tesseractale, altrettanti infiniti cubi potranno rispettivamente generare infiniti tesseract.

Sono appunto questi tesseract, che secondo il loro orientamento, proiettano nel nostro ambiente una immagine a due a tre o a quattro cubi attigui che occupano un unico volume.

Immaginiamo ora di poter osservare con la vista attuale un tesseract materializzato; questo tesseract si proietterá dapprima nel nostro ambiente come un volume, e poi nella nostra retina come una superficie. Noi vedremo quindi tutto al piú 9 faccie di una figura che ci sembrerá un volume, e nulla di speciale vi potremo notare, né alcuna ragione ci potrá far pensare che quella forma voluminale possa alla sua volta essere il riflesso di una forma superiore. E come non si puó sopra un tratto rettilineo riconoscere la proiezione di un cubo, cosí non potremo nell' immagine visiva superficiale riconoscere la proiezione di un tesseract.

Ma dotati della visione voluminale noi potremmo riconoscere che la proiezione del tesseract é composta di due o tre o quattro volumi attigui, ciascuno avente comune con gli altri una faccia, e disposti in dato rapporto di luce e di grandezza.

Vedremmo quei volumi in tutti i singoli elementi, e di ciascuno

tutte le faccie; sicché la forma apparirá complessivamente con 11 o con 15 o con 20 faccie. Se il tesseract materiale é in movimento, i suoi 8 volumi limiti verranno a riflettersi a non piú di quattro alla volta, cambiando successivamente disposizione; e nella proiezione mobile alcuni volumi spariranno, ed altri ne succederanno, ed i primi venendo poi a ricomparire in disposizione di luce e di grandezza simile o differente alla precedente, copriranno gli altri, quei volumi rimanendo collegati gli uni agli altri. Questa serie di percezioni visive ed intellettuali potrebbe farci comprendere che quei volumi comprendono una forma; cosí come noi potremmo riconoscere la forma di un oggetto, a noi assolutamente sconosciuto, osservando un suo riflesso mobile in uno specchio piano; collegando cioé i diversi aspetti del riflesso dell' oggetto.

Il ripetersi di queste visioni mobili svilupperebbe poi gradatamente in noi quell' esperienza, per cui si potrebbe riconoscere un tesseract osservando un solo suo aspetto; percependo cioé 2, 3 o 4 cubi, secondo una data disposizione di luce e di grandezza in una sola immagine.

Ora, se Esseri Percettivi esistono in un ambiente tesseractale, Essi devono certamente avere la capacitá di riconoscere le forme che giaciono in quell' ambiente e quindi devono essere dotati almeno della vista voluminale. Potendo Essi venire a contatto con quelle forme, ed associare alle visive, le percezioni tattili, rapidamente si rendono in grado di riconoscere le forme da una sola immagine, come possono anche col solo tatto formarsi mentalmente l'immagine della forma. Essi vedono un tesseract materiale, precisamente come noi vedremmo un suo riflesso nel nostro ambiente se fossimo dotati della vista voluminale.

Ma Essi vedono i cubi limite del tesseract e non possono vedere la parte materiale che questi cubi racchiudono; quindi un tesseract materiale impenetrabile alla visione voluminale puó come uno specchio, esternamente riflettere tutte le forme dell' ambiente. L'Essere Percettivo potrá però riconoscere la sua immagine solo quando é riflessa da un cubo limite, cioé dalle sei sue faccie contemporaneamente, internamente ed esternamente, perché solo allora percepirá una proiezione voluminale che mentalmente puó ridurre in una forma tesseractale; invece non potrà riconoscere la sua immagine in uno specchio piano, essendo tale specchio sempre trasparente per la sua visione. Non solo, ma non potrá neppure vedere isolatamente una figura superficiale; dovrá necessariamente vederla come contorno di una figura voluminale; cosí come noi, non possiamo vedere assolutamente una linea separata, ma la percepiremo sempre come contorno di una superficie. Infatti scorgiamo gli spigoli di un cubo inquantoché essi

sono i contorni delle faccie, ma non é possibile avere la visione di uno spigolo separatamente; e non esiste per noi uno specchio lineare, e se esistesse non potremmo vedervi riflesse delle figure.

Se poi anche i cubi limiti racchiudessero della materia tesseractale trasparente, Essi vedrebbero sempre la proiezione di tutto il tesseract su di un volume, e le parti interne sovrapposte, analogamente a quanto avviene con la vista attuale osservando un cubo di cristallo. Dunque quegli Esseri non possono vedere tutti distintamente i punti di un tesseract materiale; per tale visione dovrebbero Essi acquistare una nuova facoltá, un nuovo senso.

Gli Esseri dell' ambiente tesseractale devono potersi muovere nel loro ambiente, e quindi devono poter attraversare liberamente infiniti ambienti voluminali; allora la materia degli ambienti voluminali non solo non intercetterá la loro visione, ma non avrá e non potrà avere su di essi alcuna attrazione, e non potrá ad Essi presentare alcuno ostacolo; essi dovranno poterla attraversare liberamente.

Forse tali Esseri concepiranno che la materia sia solo quella che possono toccare ma non penetrare, e che puó essere compresa fra 8 cubi disposti in forme tesseractali; e la materia che riempie ivolumi sará come non esistente; come non esistente è per noi la materia che riempie una superficie o una linea; e se esiste della materia percepibile lungo una linea o su di una superficie, quella materia é certamente voluminale. Ma pure quegli Esseri studieranno una geometria, che sará probabilmente a due a tre a quattro dimensioni, e come noi avranno la tendenza di materializzare le forme per rappresentarle; sicché Essi disegneranno delle linee tracciando una successione di tanti corpuscoli tesseractali, e si rappresenteranno un piano, con la faccia di una forma tesseractale materiale; ed un cubo, con un cubo limite di una forma tesseractale materiale. Essi potranno percepire le forme, solo quando le avranno materializzate coprendole con ció che intendono per materia.

* * *

Spingendoci a prendere in esame le unitá geometriche superiori, si verrebbe ad analoghe conclusioni. Potremo quindi dire in generale, che ogni Essere Percettivo potrá attraversare la materia di tutti gli ambienti inferiori, e potrá veder riflessa la sua immagine, solo dalle forme tipiche dell' ambiente immediatamente inferiore materializzate con la materia del suo ambiente.

Si puó dunque ammettere che esista una materia ad una dimensione che riempie le forme lineali; ehe esista una materia a due

dimensioni che riempie le forme superficiali, ed attraversa la materia lineale; che esista una materia a 3 dimensioni che riempie le forme voluminali ed attraversa la materia superficiale e la materia lineale; che esista una materia a quattro dimensoini che riempie le forme tesseractali ed attraversa la materia voluminale la materia superficiale la materia lineale; e cosí di seguito.

Sicché la materia che riempie lo spazio ha come lo spazio infinite dimensioni.

Ma in ognl ambiente possono giacere infiniti elementi che appartengono sia ad ambienti inferiori che ad ambienti superiori; ed ogni forma materiale puó avere infiniti elementi di materia inferiore e puó essa stessa considerarsi elemento di forme materiali superiori.

Cosí un cubo solido ha faccie e spigoli ed è esso stesso elemento di penteract, di etteract, e cosí di seguito. La stessa materia racchiusa in un cubo é percepita in una forma isolata, con la visione superficiale; é percepita come limite di figure tesseractali, con la visione voluminale; é percepita come incontro di forme tesseractali limiti di figure penteractali, con la visione tesseractale; e cosí via.

Quindi la materia si presenta in differenti aspetti secondo le facoltá degli esseri che la percepiscono. Sicché non esistono effettivamente nè la materia né lo spazio a piú dimensioni, ma si hanno diversi gradi di coscienza le cui percezioni obbiettive corrispondenti si presentano secondo date dimensioni. Cosí un elemento di coscienza del grado di capacitá di percepire forme a due dimensioni st potrebbe considerare come centrato in una forma piana, e vincolato a rispondere soltanto alle vibrazioni che possono esserle trasmesse secondo il piano della forma, rimanendo perció completamente indifferente a tutto ció che si trova al di fuori di tal piano. Un elemento di coscienza del grado di capacitá di percepire forme a tre dimensioni, si puó ritenere come centrato in una forma voluminale, e vincolato a percepire tutte le forme secondo le vibrazioni che esse possono trasmettere nell' ambiente voluminale.

Ed una coscienza, non centrata in alcuna forma, e non vincolata in alcun ambiente, ed in grado di rispondere a tutte le vibrazioni che possono esserle trasmesse secondo infiniti ambienti ed infinite dimensioni, é onnipresente, onnisciente.

* * *

Gli aspetti della materia possono ritenersi come tante sue caratteristiche; e ciascuna caratteristica é percepibile dalla facoltà corrispondente a un dato senso.

Abbiamo visto che gli Esseri Percettivi a visione superficiale, si rendono ragione delle forme materiali voluminali, per mezzo del tatto; questo senso percepisce dunque l'estensione della materia, e questa é misurata in sole tre direzioni: lunghezza, larghezza, spessore.

Ritenendo quindi *l'estensione* come una delle caracteristiche della materia percepibile dal tatto, come il colore, il sapore, l'odore, il suono, sono altrettante caratteristiche percepite da altrettanti corrispondenti sensi, se un Essere Percettivo nel nostro ambiente, acquista un nuovo senso, pur conservando inalterate le facoltá relative ai sensi giá presistenti, troverá nella materia una caratteristica di piú.

Se la facoltá di questo nuovo senso sará la visione voluminale, troverá nella materia la qualitá della perfetta trasparenza come noi l'abbiamo giá intesa; ma avendo giá per il senso del tatto acquistato il concetto della estensione della materia secondo tre sole direzioni, egli misurerá sempre la materia secondo quelle direzioni, e se vorrá ricercare una quarta direzione, perderá il concetto della estensione, e riconoscerà invece nella materia una nuova caratteristica.

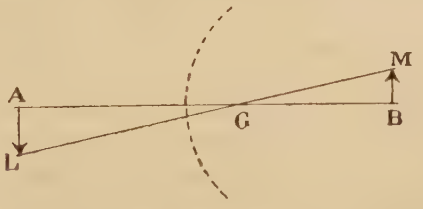
Concludiamo, riassumendo allora queste nostre considerazioni, con quanto afferma H. P. Blavatsky, nel commento alla VII stanza del libro di Dzyan:

"Data l'idea di misura che si é insinuata nello spirito umano, non é possibile farne l'applicazione che in tre sensi soltanto; ma queste considerazioni non militano in alcuna maniera contro la certezza che nel corso dei tempi le caratteristiche della materia si moltiplicheranno in concorrenza con le facoltá umane."

Il Meccanismo della Visione e la Quarta Dimensione.

Arturo Reghini.

Tra i numerosi problemi di cui la fisiologia non ha saputo ancora darci una adeguata spiegazione vi ha la questione del capovolgimento delle immagini. Come è noto la vibrazione luminosa per arrivare sino al lobo ottico nel cervello deve attraversare tutta una serie di organi e sostanze di curvatura ed indice di rifrazione differente che la fanno successivamente deviare dalla linea retta. Ma per meglio comprendere il processo della visione si può considerare invece dell' occiho naturale un occhio ridotto teorico costituito da una lente la cuix curvatura ed il cui indice di rifrazione siano equivalenti a quelli dell'intero sistema. Allora se G è il centro di questo occhio ridotto ed AL un oggetto esterno, si dipinge sulla retina una immagine rovesciata



di AL; dimodochè tra l'oggetto luminoso AL e la sua immagine BM corre una relazione di omotetia. Questo fatto lo si mostra con un esperimento molto comune, estirpando un occhio di coniglio o di bove, escindendone un pezzo di cornea e di sclerotcia, e sostituendolo con un vetrino. Allorchè, dunque, quel mirabile e complesso insieme di coni e di bastoncini che si trova nella parte posteriore dell' occhio viene ad essere impressionato e trasmette la senzazione ottica al nervo ottico e per suo mezzo al cervello, questa ha già subito un rovesciamento. Si presenta quindi naturale la domanda: come è che noi vediamo gli oggetti diritti mentre le immagini loro si dipingono rovesciate sulla retina?

A questa domanda la fisiologia non sa dare una risposta esauriente o soddisfacente neppure in piciolo grado. Ecco cosa ne dice il Landois "*Trattato di Fisiologia*". Casae ditrice Vallardi, Parte II, pg. 849 "Cio succede perchè l'eccitamento che ha luogo in un punto qualungue della retina, viene mercè un *atto psichico* (sic) riferito sempre all' esterno nella direzione del punto nodale." E pretende provarlo dicendo che anche i fenomeni endottici della retina sono riciviati all' esterno e rovesciati, fatto verissimo ma che ha bisogno anche esso di essere spiegato a sua volta. Il Landois aggiunge che tutte le sensazione della retina sono cosi proiettate all' esterno, citando a conferma la frase di Helmholtz. "Noi vediamo il sole e le stelle non già nel cielo, ma proiettate su di esso". Ora non è chi non sappia che tale proiezione dipende unicamente dal fatto che l'angolo visuale (parallasse) formato dalle due rette visuali che vanno ad un medisimo oggetto dall' occhio destro e sinistro, diviene in tal caso, per la enorme distanza del punto osservato, infinitamente piccolo e non è più possibile la sua apprezzazione da parte della coscienza. Il Landois, insomma, constata lo svolgersi di un atto psichico che raddirizza l'immagine. Sapevamcelo; ma quel che occorre sapere è in che cosa consista quest' atto psichico.

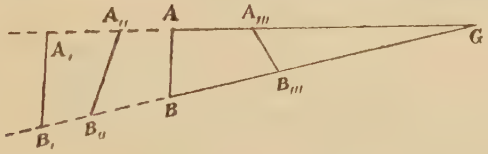
Se ci volgiamo ai fisici non stiamo meglio. Dice il Roiti. "*Elementi di Fisica*" Firenze 1888. Vol. II, pg. 75: § 114 "Le immagini retinee sono capovolte: e se vediamo diritto è *questione* di *abitudine*". Od io mi inganno, o l'abitudine non è mai stata vera causa, ma sibbene una serie di effetti ripetuti generati da una stessa causa. So bene che abbiamo l'abitudine di vedere diritto, ma non vedo però come tale abitudine si sia formata e si possa mantenere, non ne vedo la causa. Così stando le cose, pare a me che vi siano tutte le ragioni per ritenere che l'immagine di un oggetto arrivi rovesciata al lobo ottico, e che il raddirizzamento avvenga o quivi od oltre, dove non ancora si è pensato potesse svolgersi una tale funzione. Ma come avviene essa?

o o o

Come vedremo la soluzione della questione si può trarre da alcune considerazioni elementari di geometria degli iperspazii. Ma per potere meglio comprendere la cosa ci sarà utile esaminare un pó più minutamente il meccanismo della visione dal punto di vista geometrico.

Supponiamo prima di servirci di un solo occhio, p. e. il destro. Guardare significa allora proiettare gli oggetti del mondo esterno dal centro dell' occhio ridotto, che sostitu immo per semplicità, al foro

della pupilla, effettivo centro di proiezione in realtà. Il centro dell' occhio diviene in tal guisa il centro di una stella di raggi che proietta tutti i vertici dell' oggetto osservato, ed il centro di una stella di piani che proietta tutti gli spigoli del medesimo oggetto. Guardando in tal modo noi non possiamo percepire che due dimensioni, quelle di altezza e di larghezza; ma la profondita o la distanza dell' oggetto da noi ci sfugge. Come dice benissino il Rioti (pg. 79) "il giudizio della distanza è fallace quando guardiamo con un occhio solo. Siamo guídati dal vedere che alcuni oggetti ne nascondono degli altri, dalla posizione della sorgente luminosa che proietta la loro ombra, e meglio ancora dalla posizione diversa che diamo all' occhio, per cui l'oggetto osservato viene a coprire il fondo in punti più o meno distanti fra loro; ma la sensazione reale della profondità non la proviamo che adoperando ambedue gli occhi." Il centro ottico *G* dell' occhio destro agendo indipendentemente dall' altro non percepisce che la grandezza



apparente dell' oggetto A B, vale a dire il rapporto $\frac{A\,B}{G\,A}$, ed avrebbe la stessa percezione osservando $A_1\,B_1$ inovece di A B, perchè

$$\frac{A\,B}{G\,A} = \frac{A_1\,B_1}{G\,A_1}.$$

Se apriamo ora anche l'occiho sinistro, esso si comporterà in maniera perfettemente analoga. Anche esso diverrà centro di una stella di raggi e di piani che proietterà i medisini vertici ed i medesimi spigoli. Per ciascunaea stella, destra e sinistra, vi sarà un raggio e solo un raggio che proietterà ciascun punto dell' oggetto; dimodochè ad ogni raggio visivo dell' occhio destro corrisponderà un raggio visivo dell' occhio sinistro, e la visione dell' occhio destro e quella del sinistro saranno proiettive fra loro. Osservando un oggetto P con ambedue gli occhi D ed S, i due raggi visivi faranno un angolo tra di loro, ed è la misura di questo angolo che ci permette di determinare la effettiva distanza dell' oggetto osservato da noi, e che ce lo fa apparire come un corpo solido e non come una sllhouette· Noi abbiamo cosi due punti di vista differenti ed è la fusione di queste immagini differenti che desta la percezione del rilievo.

Tale fusione deve evidentemente avvenire nel cervello e precivamente nel lobo ottico dove concorrono i due nervi ottici, sottilissimi fili di trasmissione dalla retina dei due occhi ad un organo integratore. Questa integrazione è una operazione del tutto simile a quella che compie un meccanico, quando si serve del disegno in pianta ed in sezione per costruire un organo di macchine.

Ora se tale operazione fosse eseguita sopra le percezioni che hanno di un oggetto esterno i due centri ottici od i due fori pupillari, essa darebbe per risultato la ricostruzione dell' oggetto come esso è. Ma non è questo che avviene in realtà.

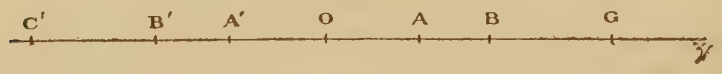
Noi sappiamo che la sensazione luminosa avanti di giungere al lobo ottico, centro integratore, deve percorrere una serie di mezzi, e subire diverse deviazione, si da arrivare alla retina capovolta. Le immagini dell' oggetto esterno che si dipingono sopra la retina sono rovesciate, ed in un rapporto di omotetia rispetto ad esso. Ed è sopra a queste immagini rovesciate che dere eseguirsi l'integrazione. Ne segue che invece di ricostruire l'oggetto come esso è effettivamente, verrà a costruirsi un oggetto rovesciato, ed, astrazion fatta dalla grandezza, simmetrico del primo. Viceversa se noi guardiamo un oggetto esterno simmetrico del precedente avverrà una operazione inversa. Le due impressioni non si fondono, come potrebbe sembrare supponendo tra il cervello e la coscienza un veicolo omogeneo rispetto al mezzo anatomico più differenziato; vengono invece percepite distinte, quantunque l'una prenda il posto dell' altra.

Vediamo dunque che tra l'oggetto e la percezione cerebrale di esso passa una relazione di simmetria come tra la mano destra e la sinistra, o, meglio ancora, tra la mano destra e la sua immagine in uno specchio.

* * *

Ed è appunto qui che la Geometria degli Iperspazi suggerisce la spiegazione della questione. Che cos' è infatti la simmetria? e come si passa da una figura alla figura simmetrica?

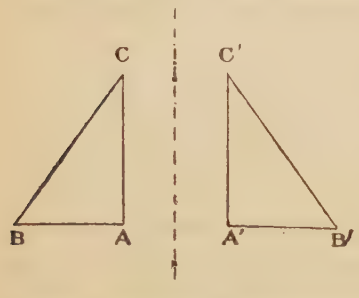
Consideriamo una retta divisa in due parti indefinite dal punto,



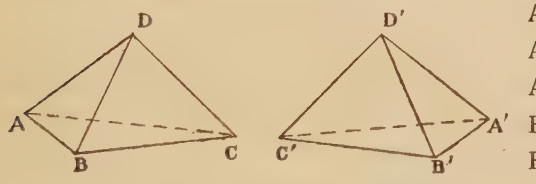
O, e prendiamo sa di essa tre punti A B C a destra e tre punti $A^1 B^1 C^1$ a sinistra a distanze rispettivamente eguali da O. Quantunque i segmenti A B, $A^1 B^1$; B C, $B^1 C^1$; A C, $A^1 C^1$ siano eguali pure non è possibile portare i segmenti a sinistra a coincidere con quelli di

destra senza distaccare i segmenti dalla retta r su cui giacciono. Ma se spezziamo la retta in O e facciamo girare la parte sinistra nel foglio di carta è possibile fare combaciare A B C con A' B' C'. Vediamo dunque che è neccssario un ribaltamento sècondo la 2° dimensione per trasformare il segmento A' B' C' nel suo simmetrico.

Analogamente se abbiamo su questa pagina due triangoli di lati ed angoli eguali ma non similmente orientati è impossibile sovrappore il triangolo A B C, al triangolo A' B' C', facendo strisciare il primo in lungo ed in largo sopra la paglna, ma senza sollevarlo. Ma con un semplice ribaltamento intorno alla retta punteggiata parallela e mediana, ai due lati paralleli A C, A' C' si possoro portare i due triangoli simmetrici a coincidere compiendo così una vera operazione di magia per un es sere del piano a due dimensloni (vedi articolo di Hinton sulla Nuova arola del Febbraio 1904).



Cosi per noi che non conosciamo altra dimensioni che le tre di lunghezza, larghezza ed altezza è un operazione irresolvibile quella di fare coincidere la mano destra colla sinistra o quella di trasformare



$AB = A'B'$
$AC = A'B'C'$
$AD = A'D'$
$BC = B'C'$
$BD = B'D'$, e, $CD = C'D'$

il tetraedo A B C D nel suo simmetrico che ha tutti gli spigoli e tutti gli angoli diedri di uguale grandezza. Pure la Geometria degli Iperspazii basandosi sul metodo analogico ci mostra come tali operazioni siano possibili, anzi facilissime, mediante un ribaltamento secondo una dimensione, che sarebbe in questo caso la $4a$ dimensione.

Ora un oggetto esterno ed il risultato dell' integrazione delle due immagini retiniche di tale oggetto, possono appunto considerarsi come simmetriche; e quindi il raddirizzamento delle immagini avverrebbe con grande facilità ove potessimo compiere un ribaltamento secondo la quarta dimensione. Il meccanismo della visione sarebbe spiegato ammettendo questo ribaltamento.

* * *

E qui vedo sorgere una quantità di obbiezioni. Esiste in realtà una quarta dimensione? esistono dei corpi a quattro dimensioni? può possedere l'uomo singoli organi od un intero corpo a 4 dimensioni, pur non avendone coscienza? A primo aspetto sembrerebbe che a tali domande si debba rispondere negativamente; cosi vorrebbe il senso comune.

Per mostrare come il senso comune in questa come in tante altre questioni si trovi dalla parte del torto miconverrebbe fare qui una lunga digressione sopra la quarta dimensione, esaminando i numerosi ed importanti argomenti che tendomo a dimostrarci la sua effettiva esistenza, proprio come i fenomeni di trasmissione dell' energia hanno obbligato i positivisti ad ammettere l'esistenza di un ipotetico etere, che nessuno di essi ha mai visto o toccato. Dai fenomeni di interpenetrazione della materia, all'espansione dei gas, ed alla natura apparentemente parabolica delle orbite di certe comete i fatti che militano in favore della esistenza di una quarta dimensione sono plù numerosi di quanto si creda. Ma per non troppo complicare la questione mi limito qui a rimandare il lettore ai lavori del Barbarin, del Poincaré e dello Schlegel per quel che riguarda il lato puramente matematico di questo argomento, ai lavori dello Zöllner e del Leadbeater per il lato sperimentale, ed alle opere di Hinton, di Schofield e del Boucher per il lato filosofico matematico.

Esaminiamo piuttosto a quali conseguenze ci porti il raddrizzamento della visione mediante un ribaltamento secondo la quarta dimensione. Sembra logico ammettere che simile operazione (ammessa per il momento) debba essere una funzione di un veicolo a quattro dimensioni della coscienza umana, o meglio di un organo speciale di questo veicolo. Tale organo naturalmente dovrebbe avere un rapporto col corpo unano a 3 dimensioni e più specialmente col lobo ottico del cervello per analogia di funzioni.

Ma per un organo a quattro dimensioni venire in rapporto con un corpo a tre dimensioni, significa essere intersecato da esso, come un solido può essere intersecato da un piano. Ora l'intersezione di un organo a quattro dimensioni col nostro spazio tridimensionale è di necessita un corpo solido, un organo a tre dimensioni; e questo organo d'intersezione dovrebbe apparire inattivo nello spazio a tre dimensioni perchè la sua funzione (ribaltamento) apparterrebbe unicamente alla 4*a* dimensione. Naturalmente questa intersezione (a tre dimensioni) dovrebbe essere collegata al lobo ottico donde le verrebbero le immagini integrate da ribaltare.

Ora, vedete combinazione, *tale organo esiste* ed è la glandola pineale. Essa è collegata da un nervo allo stesso lobo ottico cui

fanno capo i due nervi ottici; fatto che mostra senza altro la sua attinenza coi fenomeni della visione; inoltre essa è apparentemente inattiva, tanto è vero che la fisiologia ne ignora in modo assoluto la funzione. Quest' ipotesi si tiene dunque abbastanza bene insieme, e mi sembra valga almeno quanto le semplici spiegazioni correnti. E se noi ammettiamo con Hinton, Boucher, ecc l'esistenza della quarta dimensione nell' universo la grande legge di analogia conforta di nuovo vigore la nostra ipotesi per la stretta dipendenza che passa fra l'uomo e la natura, tra il microcosmo ed il macrocosmo.

Pure a chi chiedesse la dimostrazione sperimentale non si può rispondere altro che con una apparente canzonatura, ehe non è altro invere che conseguenza rigorosa della natura della questione: per capire una funzione che si svolge nel mondo a quattro dimensioni bisogna passare in questo mondo colla propria coscienza. Analogamente l'aquila non potrebbe mostrare il suo volo agli abitanti degli abissi del mare; anzi la differenza è maggiore perchè nel caso dell' aquila l'ostacolo è la differente natura e densita del mezzo, e nel nostro caso ad un ostacolo simile si aggiunge quello di una nuova dimensione.

Regular Four-dimensional Hypersolids.

Sarah Corbett.

PRELIMINARY PAPER.

Literature: (1) Elementary. Hinton's *Scientific Romances* and *New Era of Thought.*

(2) Advanced. Mrs. Alicia Boole Stott's *Certain Sections of the Regular Four-dimensional Hypersolids.*

It is proposed to give a short account of some of the properties of the six regular four-dimensional hypersolids, omitting the mathematical calculations by means of which the results have been obtained. This paper is chiefly meant for students as a standard of reference in their own study, but may also prove useful to non-mathematical readers as a sketch of the kind of research which can be pursued. It is not meant for beginners, and will hardly be intelligible to those who have not read Hinton's books or some similar work, but it is less technical than Mrs. Stott's book, and may help students to understand the latter. The difficulty of making the subject intelligible without the aid of models is however very great, and probably no student will gain any real grasp of the matter in hand without making and studying models.

The writer would be glad of any suggestions in regard to the relation between these subjects and other branches of study, particularly their relation, if any, to the growth of crystals; also for any information as to whether these subjects were studied in the schools of Pythagoras, or elsewhere in ancient times.

In two-dimensional space the number of regular figures is unlimited; we have the triangle, the square, the pentagon, the hexagon, and so on; it is possible for instance, theoretically at least, to construct a regular figure with 100, or any number of equal sides.

In three-dimensional space there are only five regular figures, the Platonic Solids. This can be easily proved mathematically. These five regular solids are:

(1) The tetrahedron, bounded by four triangles, and having 4 corners and 6 edges.
(2) The cube, bounded by 6 squares, and having 8 corners and 12 edges.
(3) The octahedron, bounded by 8 triangles, and having 6 corners and 12 edges.
(4) The dodecahedron, bounded by 12 pentagons, and having 20 corners and 30 edges.
(5) The icosahedron, bounded by 20 triangles, and having 12 corners and 30 edges.

Of these figures the cube and the octahedron are said to be reciprocal to each other. They have the same number of edges, and the number of corners in one is equal to the number of faces in the other.

The dodecahedron and icosahedron are also reciprocal to each other. When one regular three-dimensional figure is reciprocal to another each of them can be formed from the other by joining the middle points of the faces. If the middle points of the triangles bounding an octahedron are joined the result is a cube. If the middle points of the bounding squares of a cube are joined the result is an octahedron, and so on. The tetrahedron is said to be self-reciprocal; it has the same number of corners as faces and if the middle points of its bounding triangles are joined the result is another tetrahedron of the same size.

We will now consider the symmetrical sections of the Platonic Solids.

In the tetrahedron, we have, cutting off a corner symmetrically, a series of growing equilateral triangles ending in a face. Cutting off an edge we have a series of rectangles growing shorter and broader, till the length vanishes in the opposite edge.

In the cube we have, cutting off a face, a series of squares equal to the face; cutting off an edge, a series of rectangles of the same length throughout, but increasing in breadth to the central section, when the breadth is equal to the diagonal of the bounding square; cutting off a corner, a series of growing equilateral triangles becoming hexagons on passing the first three corners, and so on.

In the octahedron we have, cutting off a corner, a series of squares increasing in size until the central section is reached; cutting off an edge, a hexagon which changes into a rhombus in the central section; cutting off a face, a hexagon constantly changing shape, but continuing hexagonal till it reaches the opposite face.

These sections of the Platonic Solids are the elements out

of which the sections of the regular hypersolids are chiefly built.

The sections of the dodecahedron and icosahedron will not be required for the purposes of this paper.

Now as regards the regular four-dimensional figures. They must of course be bounded by Platonic Solids, otherwise they would not be regular. By a method similar to that used for the three-dimensional figures, it can be proved that there are six of them, and no more. These are:

(1) the 5-cell bounded by 5 tetrahedra
(2) the 8-cell » » 8 cubes
(3) the 16-cell » » 16 tetrahedra
(4) the 24-cell » » 24 octahedra
(5) the 120-cell » » 120 dodecahedra
(6) the 600-cell » » 600 tetrahedra

There are no regular hypersolids bounded by icosahedra.

The 5-cell.

If we take a tetrahedron in our space we have already 4 corners. Take another point outside our space equally distant from these four and join it to each of them. This gives the 5-cell. It has 10 edges, for we have in addition to the 6 original edges of the tetrahedron the four edges just drawn. Four tetrahedra meet at each of the 5 corners, but only one of these can be in our space at once. Each edge is on three of the tetrahedra, and each face on two of them. The figure has ten faces and is self-reciprocal, having the same number of corners as bounding tetrahedra, and the same number of edges as faces. Two regular four-dimensional figures are reciprocal to each other when one has the same number of corners that the other has of boundaries, and the same number of edges that the other has of faces.

If the 5-cell were passed slowly through our space, beginning with one of the corners meeting our space symmetrically, we should see first a very small tetrahedron, which would gradually grow until it was equal in size to each of the bounding tetrahedra, when it would suddenly vanish. In other words, the series of sections of a 5-cell obtained by cutting off a corner symmetrically, is a series of sections gradually increasing in size from nothing to the size of the bounding tetrahedra.

If we begin by cutting off an edge symmetrically, we see first a triangular prism nearly equal in length to the edge of the 5-cell, and having at each end a very small equilateral triangle. As we proceed, the prism grows shorter and broader, until its sides become squares. At this stage the length of the prism is equal to half the edge of the

5-cell. The prism continues to grow shorter and broader, until only three narrow streaks are left, joining two equilateral triangles rather smaller than the faces of the 5-cell. This set of sections ends in a face of the figure.

In the 5-cell we have only these two sets of symmetrical sections, as the set which begins with a corner ends with a bounding tetrahedron, and the one which begins with an edge ends with a face. In most of the figures there are 4 sets of symmetrical sections, cutting off (1) corner, (2) edge, (3) face, (4) bounding cell.

The 8-cell or tessaract.

This is the best known of the hypersolids. It is comparatively easy to study as all its angles are right angles. It is generated by a cube moving at right angles to all its edges and all its faces through a space equal in length to the edge of the cube. It has 16 corners, — 8 on the initial, 8 on the final position of the cube. It has 32 edges, — 12 on the initial, 12 on the final cube, and 8 generated by the moving corners. It has 24 faces, — 6 on the initial, 6 on the final cube, and 12 generated by the moving edges. Each face is on two of the bounding cubes, each edge on three, and each corner on 4 of them.

The sets of symmetrical sections are as follows:

(1) Cutting off a bounding cube. Here we have throughout cubes equal to the bounding cube, and if the 8-cell were to pass slowly through our space in a direction at right angles to the bounding cube, we should simply perceive a cube for a certain time, which would then suddenly vanish.

(2) Cutting off a face. This set of sections begins with a face, and it will be remembered that a face is on two cubes. The edges of the face open and become long narrow rectangles. These rectangles retain the same length throughout, a length equal to the edge of the cube, but they gradually increase in breadth, until the breadth is equal to a diagonal of a face of the 8-cell. This is the central section. The rectangles then decrease in breadth until they vanish, and we have a face only of the 8-cell as at first. The initial and final faces would not of course be visible to us, if the figure were to pass in this direction through our space, because these faces have no third dimension. The figure would become visible as soon as the rectangles gained any perceptible breadth, and would remain visible until this breadth again became so small as to be imperceptible.

(3) Cutting off an edge. Here as before the initial and final stages are not visible, because the set of sections begins and ends with an edge, which has only one dimension. The first object visible is a triangular prism, of length equal to the edge of the 8-cell, and having

a small equilateral triangle at each end. This prism retains the same length throughout the set of sections. It gradually increases in breadth, until its breadth is equal to a diagonal of a face of the 8-celi. At this stage the edges of the prism open, showing long narrow rectangles, and the prism becomes hexagonal instead of triangular, its ends being irregular hexagons, each having 3 short and 3 long sides. The three smaller sides gradually enlarge, and the 3 larger gradually lessen, until we have a regular hexagonal prism, the edge of the hexagon being equal to half the diagonal of a face of the 8-cell. This is the central section, and the same series of changes which we have already described is passed through in the reverse order, till the section again becomes an edge.

(4) Cutting off a corner. This is the most interesting and the most complicated set of symmetrical sections of the 8-cell. The first and last stages as before are not visible. The first object visible is a small regular tetrahedron. This grows until its edge is equal to a diagonal of a face of the 8-cell. The corners of the tetrahedron are then cut off by small triangles, and we have a figure composed of 4 irregular hexagons and four equilateral triangles. Since this figure is 8-sided it cuts through all the bounding cubes of the 8-cell, instead of only cutting through 4 of them as in the case of the tetrahedron. The smaller sides of the hexagons adjoin the triangles. The triangles grow until their sides are equal to half a diagonal of a face of the 8-cell. At this stage the hexagons become regular. The triangles continue to grow, and the hexagons again become irregular, the three sides which were the smaller being now the larger sides, and these larger sides being adjacent to the triangles. The smaller sides of the hexagons finally vanish, and the hexagons become triangles again. At this stage, the side of each triangle is equal to diagonal of a face of the 8-cell. The figure is now an octahedron, composed of 8 equal triangles, and this is the central section. The same stages are passed through in the reverse order as we return to the small tetrahedron.

There is a fifth set of parallel sections of the 8-cell which is of some interest. This is the set made by cutting off a corner unsymmetrically, taking, for the first section, a different length along each of the four edges that meet at a corner. A very curious and complicated set of figures is obtained in this way.

The 16-cell.

The 5-cell is built up by placing 4 tetrahedra together at a corner, the 16 cell by placing 8 tetrahedra together. The latter is the reciprocal of the 8-cell, and consequently has 8 corners, 24 edges, 32 faces, and 16 bounding cells. Each corner, as has been said, is

on 8 of the bounding tetrahedra, each edge is on 4 of them, each face on two.

The symmetrical sets of sections are:

(1) Cutting off a corner. It will readily be seen that we shall find here a set of octahedra, since the required figure is built up of 8 triangles, sections respectively of the 8 tetrahedra that meet at the corner. Taking a section near a corner we get a very small octahedron; as we move further from the corner the figure grows, until its edge is equal to the edge of the bounding tetrahedron. This is the central section, and the figure now begins to diminish in size, and continues to diminish until it becomes invisible, near the corner opposite to that near which the first section was taken. This set of sections shows clearly that the corners of the figure are 8 in number. There is an initial corner, a final corner, and the 6 corners of the central octahedron.

(2) Cutting off an edge. It has been said that each edge is on 4 of the bounding tetrahedra. We therefore get a quadrangular prism, instead of a triangular as in the 5-cell. The ends of the prism are formed by 4 isosceles triangles, leaning outwards, and meeting at a point. The sides of the prism gradually grow shorter and broader till they become squares, at which stage their length is equal to half the edge of the 16-cell. They continue to grow shorter and broader until their length vanishes, and we have an octahedron formed of the triangles which have been the ends of the prism. This is the central section. It is not a regular octahedron. Each of its triangles has one side equal to the edge of the 16-cell, and two sides each equal to $\frac{\sqrt{3}}{2}$ of this edge. Continuing our set of parallel sections, all the stages are reversed, and we return gradually to the long narrow quadrangular prism.

(3) Cutting off a face. In this set of sections, if we could see the face with which the set begins, we should see, as the figure moves in relation to our space, the 3 edges of the face open, showing on each edge two long narrow quadrilateral figures sloping outwards (not rectangles), and two small isosceles triangles appear at each corner. These quadrilaterals widen and shorten, the 6 corner triangles enlarge, the two triangles representing the face grow smaller; till, finally, when the central section is reached, these two triangles disappear, the quadrilaterals become triangles, one side in each having vanished, and we have a figure composed of 12 equal triangles. These triangles are isosceles. They have two sides each equal to $\frac{\sqrt{3}}{2}$ of the

edge of the 16-cell, and one side equal to half that edge.

(4) Cutting off a bounding tetrahedron.

Here we see the initial section, one of the bounding tetrahedra. Its six edges open, leaving space for 6 long narrow rectangles, and at the same time, a small equilateral triangle appears at each of the corners. The rectangles grow broader and shorter, the large triangles lessen, and the 4 smaller ones enlarge, until the triangles are all equal, and the rectangles are squares. This is the central section, and the edge of the square is equal to half the edge of the 16-cell.

The 24-cell.

This figure is built up by placing 6 octahedra together at a corner. It has 24 corners, 96 edges and 96 faces, and is therefore self-reciprocal.

The symmetrical sections are:

(1) Cutting off a corner. The section of an octahedron cutting off a corner is a square. Here we cut through 6 octahedra cutting off a corner in each, and the section is therefore a cube. Beginning near the corner, we see first a very small cube, and this gradually increases in size until its edge is equal to the edge of the 24-cell. At this stage, the section cuts through 8 corners of the 24-cell, the 8 corners of the cube. The 12 edges are then cut off by long narrow hexagons, with two long sides adjoining the squares, and two very short sides facing each corner. The squares and the long sides adjoining them gradually lessen, and the short sides facing the corners lengthen, until the squares finally vanish, and we have a figure composed of 12 rhombuses, representing the 12 edges of the cube. This is the central section, and passes through 6 corners of the 24-cell.

(2) Cutting off an edge. These figures are too irregular to describe. Nine of the bounding octahedra come in at first, 3 edgewise as long narrow hexagons, 6 cornerwise, very unsymmetrically, as quadrilaterals. The quadrilaterals grow in size, as we get further from the corners of the octahedra, and the hexagons tend to become rhombuses.

(3) Cutting off a face. This is a very curious and complicated set of sections. Of the 24 bounding octahedra, 6 come in face first, 2 of these at the beginning, going out $\frac{1}{4}$ of the way through, 2 of them $\frac{1}{4}$ through, going out $\frac{3}{4}$ of the way through, when the remaining 2 come in. Six of the octahedra come in edgewise, 3 of them at the beginning, going out half way, when the remaining 3 come in. Twelve come in cornerwise, but not symmetrically, 6 of them coming in at the beginning, and going out $\frac{3}{4}$ of the way through, the other six coming in $\frac{1}{4}$ of the way through, and remaining in till the end. We thus have, as the first section seen, a triangle, whose edges and corners have opened,

showing one hexagon along each edge, and two quadrilaterals at each corner. At ¼ of the way through, the triangles, having become irregular hexagons, then regular hexagons, then irregular again, have rebecome triangles; the hexagons have gradually lost their longest sides and become rhombuses, the quadrilaterals have retained their shape and grown in size. Six more quadrilaterals now come in, and the rhombuses begin to disappear. When the central section is reached, they have entirely disappeared, and we have a figure built up from 2 hexagons and 12 similar and equal quadrilaterals.

(4) cutting off a cell. Here we begin with one of the octahedra. The six corners are then cut off by small squares. We thus have a figure built up of 8 hexagons and 6 small squares. The squares gradually enlarge, and the hexagons gradually alter in shape, until 3 sides in each vanish, and they become triangles. We thus have a figure built up of 8 triangles and 6 squares. This is the central section, the edge of the square is equal to the edge of the 24-cell.

The consideration in detail of the 120-cell and 600-cell will be deferred to another paper.

The above seems to be a useful method of studying 4-dimensional objects, and may lead to further developments. It will be observed that if we take any series of parallel sections it is possible to visualise that series from first to last, and thus to gain in some degree a knowledge of the figure itself. It is not possible to construct the whole series as models, for there is an infinite number of them, but it is possible to visualise the growing 3-dimensional form of which the 4-dimensional figure consists. Practice of this kind appears to be an important step in the extension of consciousness, and in the cultivation of the capacity for abstract thought. By this kind of study we realise that 4-dimensional objects exist very definitely, *at any rate in the world of ideas*, and that these objects have a very close relation with certain series of 3-dimensional forms. True, we cannot visualise the 4-dimensional object itself, except as a growing 3-dimensional form, but we can conceive some idea in our minds of its nature and characteristics.

The writer has made specimens of all the series of sections above described, and will be glad to shew them to any one who wishes to study the subject.

El término "Anitos". La raíz "An" y sus significados.

(UNA CLAVE PARA LA MITOLOGÍA ARCAICA FILIPINA.)

DR. VIRIATO DIAZ-PEREZ.

[A paper by Dr. Diaz-Perez on the above subject was received by the Congress. Having already been published elsewhere this contribution is not reprinted here, in accordance with the decision of the Council of the Federation given on page 44. The paper is printed in full in *Sophia, Revista Teosófica*, Año VIII, page 28.

ED.]

Criminality and Karma.

SOME CONCEPTIONS OF CRIMINAL ANTHROPOLOGY IN THE LIGHT OF THEOSOPHY.

Samuel van West.

Science as well as religion is a temple of God. There is sacred science, as well as sacred religion. Behind the veils of phenomenal differentiation there is the glory of noumenal unity. There is a world of divine Harmony where science and religion are one, where mental and devotional forces are organized for co-operation. The Masters of Power and Wisdom are said to be working there, using appropriate channels for their work. In the divine economy there is work to be done intellectually as well as emotionally as understood on earth. So we may be sure they are constantly using part of their influence to enlighten the mind of the great scientific genius as well as to fill the heart of the religious devotee with their Grace.

So we are taught, and I believe it to be true, because the facts which I am going to deal with here endorse the statement. We may be able to observe the influence of the Great Ones manifesting itself by means of certain exalted ideas clothed in scientific vestures and some of these vestures we might recognize as distinctly connected with theosophic teaching. Let us look for instance at such a theory as that of the criminologists relating to the so called *criminal by birth* and *his moral irresponsibility*. Let us also consider in connection with *social determinism* the proposed *causal methods of crime-treatment* to be realized in the future, the expected means of *social hygiene* by the repression and prevention of crime, and last and not least the so-called *symbiosis of crime*, that admirably practical proposal of Lombroso.

In studying these things we cannot help concluding that there must necessarily be an inspiring Force behind. I shall try to make this clear, putting my statements into as brief a form as possible.

I. *The Science of Criminal Anthropology, its motive and aim.*

Although penal laws are being constantly changed in accordance with the increase of knowledge of human nature and its aberrations, yet there has been until lately a lack of right consideration of that most important link in the chain uniting crime and penalty -- "the criminal." This was also the case with penal science itself, until the modern school of criminal anthropology (by its Italian, French and German representatives) came forward with most valuable views, and in so doing cleared the way for further advance. According to this school of science the criminal ought to be dealt with in the first place; we should first consider his personality and his social environment, and then his crime. Penal science should be brought into accord with experimental pathology. The anti-social being, called the criminal, should be considered diseased and treated as such. He should be cured of his disease, crime, not exclusively by symptomatic but by causal methods of treatment. Hence the necessity of acquiring a definite knowledge of the various factors that are apparently leading certain individuals to the commission of crime, or, properly speaking, to anti-social conduct.

II. *The Theory of the so-called Criminal by Birth.*

Professor Cesare Lombroso, the author of the world-known book "*L'uomo delinquente*" (originally written in Italian, afterwards translated into various languages), may be considered the father of modern criminal anthropology, though he had several forerunners in his field of investigation. He studied the criminal *physically, physiologically* or rather *biologically*, and *psychologically*.

A. Lombroso's observation of certain *physical peculiarities* in the personality of the criminal:

The importance of the cranium as the seat of the least variable anomalies; the significance of the mutual relation of the size of the bones of the cranium and the face; the fact of the strong and square shaping of the criminal's lower jaw as compared with that of the ordinary man; — all this and much more was observed and noted.

B. Lombroso's study of certain *physiological* or rather *biological* deviations in the personality of the criminal. He noticed the criminal's comparatively small increase of temperature (as the reaction consequent upon detrimental influences) in comparison with that to be observed in normal individuals under the same conditions; the criminal's length of life; his insensibility to pain; his vagueness of mind; his abnormally sharp sight and hearing; his invulnerability; etc.

C. Lombroso's researches as to the *psychological anomalies* in the personality of the criminal:

Taking into consideration the criminal's moral insensibility, his unrepentant attitude of mind, his great vanity, his fickleness, etc., Lombroso concluded that in this respect also the criminal was differently constituted from ordinary man.

His final conclusions then were that there exists in society an abnormal type of man, a type that is to be known as the combination of some or all of these anomalies. This is his criminal type, the type of the so-called criminal by birth.

The majority of the criminals he studied showed this type, or at least some of its characteristics.

Lombroso, however, never stated that a man showing these characteristics must of necessity be, or become, a criminal. He only considered these anomalies as the expression of certain natural tendencies in the individual that might produce criminality.

III. *Lombroso's explanations of these phenomena:*

His *first* explanation he sought in *atavism*; that is to say, in a return to mental and corporeal characteristics belonging to the earlier generations of mankind, even to the lower species of animals from which man is supposed to have evolved.

Secondly he declared that several anomalies should be considered as marks of *a dwarfed development of the individual*, i. e. the criminal has remained a child as regards his evolution.

He also compared his criminal by birth to a *moral lunatic;* in both the criminal and the lunatic he sees a close affinity to an epileptic. The criminal by birth in his opinion ought to be considered *a latent epileptic.*

Thus *innate tendency* (heredity) is thought to lead certain individuals to the commission of crime.

IV. *Actual criminality is determined by social conditions* according to the conceptions of the sociological school.

Lombroso's theories, mentioned above, were emphatically rejected by some French and German scientists. They started another system of research on so-called sociological lines. Crime, according to their views, had to be considered a social phenomenon in the first place. The predisposition of the individual should not be thought of as the most important factor in the commission of crime, but the social environment of the criminal. As Lombroso's great opponent, Lacassagne once said:

> "Le milieu social est le bouillon de culture de la criminalité; le microbe c'est le criminel, un élément qui n'a d'importance que le jour où il trouva le bouillon qui le fait fermenter."

(Cf. "*Actes du Premier Congrès d'Anthropologie Criminale*", page 166).

So this school denied the absolute existence of a so-called criminal type, the criminal by birth, though it acknowledged to some extent the influence of innate hereditary tendencies to crime. It also rejected the theories of atavism and of latent epilepsy in connection with criminality.

On the other hand it started a *theory of degeneration* to the effect that hereditary influences and unfavourable social conditions were pushing the individual slowly in the direction of degeneration, the individual gradually becoming an inferior being. This degeneration may pass on to the progeny of the individual, manifesting itself not only in mental and moral anomalies, but even (and often very strongly) in physical ones. This school, instead of the criminal type, recognises the type of the degenerate man.

Degeneration, however, includes two opposite directions, that of *progression* and that of *retrogression*, as understood by certain adherents of this school of thought.

V. The so-called "*Tertia Scuola*," combined the two conceptions as not necessarily excluding each other.

This school, in the person of its head, Enrico Ferri, maintained that Lombroso did not deny the existence of social causes of crime, nor did the adherents of the sociological line of research suggest that no account should be taken of the individual factor.

Both schools support the doctrine of determinism. With Lombroso the criminal is a morally irresponsible creature, principally by his constitution; with the sociological school he is a socially determined being.

Here the much discussed problem of free-will and necessity comes in. In this respect there is no difference between the two schools, both support the theory of necessity.

As Garofalo has it (cf. "*La Criminologie*," page 280):

> "La force qui fait agir l'homme dans les occasions les plus ordinaires de la vie, n'est pas moins irrésistible que celle qui le pousse aux actions les plus étranges. Si tout est déterminé, tout est également nécessaire. L'impulsion résistible est celle à laquelle on en oppose une autre plus valide. L'impulsion irrésistible est celle qui a dominé toutes les autres. Donc, le fait même de l'action prouve l'irrésistibilité de l'impulsion; si celle-ci avait été résistible, l'action n'aurait pas eu lieu."

The doctrine that every phenomenal manifestation has its adequate cause, (knowable or not), that these causes, as regards crime, are

to be found in the last instance in the criminal's innate tendencies in correlation with his social condition, may be quite right, as far as I can see. For the tendencies and circumstances which are considered here the determining causes of crime may be viewed as the elements of a long chain of causes and effects.

Now let us give some proof of what we stated above, that these conceptions agree with Theosophic views.

As believers in the doctrine of *Karma* (including *Reincarnation*) it cannot be unreasonable for us to believe in the existence of Lombroso's criminal by birth and his so-called moral irresponsibility on the one side, and in the theory of degeneration by social determinism on the other.

To us all phenomenal manifestation is the expression of things real in the noumenal world. When criminologists affirm the existence of a criminal type, its characteristics are to us the phenomenal expression of certain definite workings on other planes.

Look for instance at the Diagram on pages 568—569 of the *Secret Doctrine* (Vol. III). There you will find certain correspondences which, if they are considered in the light of, let us say, esoteric physiognomy, will lead to the conclusion that the *Tanmatras* (divine measures) determine the shape of man's organs according to his Karma [1].

If it be true that "God geometrizes", we can see that every quality of the human soul must necessarily have its appropriate form-expression, not only on the higher planes, but also on the lower plane of physical manifestation.

But this is an effort to see things below from above. Scientists are engaged in establishing some kind of physiognomy of their own. They are building up a system that makes it possible for them to see things above from below. For instance: the strong and squarely shaped lower jaw of the criminal is an indication to them of murderous tendencies. Criminals with a less strongly marked characteristic of this kind have a tendency not to murder, but to some less violent form of criminality.

I am inclined to think that deeper investigation of this matter on purely scientific lines may one day lead to the discovery of a genuine system of correspondences, so that the Diagram of H. P. B. referred to, may be endorsed by science.

That history repeats itself, is known to us. What does it imply in this connection? If we ponder over the history of human races

[1] Of course it is the same with craniology, chirognomy, etc.

and remember what the humanity we know of to-day was in the past we can easily understand that in our earlier days of power we may have made some very bad Karma, in connection with people not yet developed to the stage of evolution we had reached at that time. Did we not destroy their bodies that were useful to them for their evolution? Uncivilized as they were compared with our civilization, they come back to us again, uncivilized still in the midst of our civilization How many people, savages of the past, *Barbarians*, as we used to call them, we not only conquered but destroyed, so that they were deprived of useful bodies in which to continue their evolution. Now they come back to us again, needing suitable bodies as in the past. What wonder then that they take incarnation in bodies stamped, so to say, with the marks of their lower inner development. Here we have our supply of criminals by birth, crowding our great cities. According to their own standard of morals they may be very decent people. They cannot be expected to do otherwise than commit crimes, for their deeds are the outcome of their inner stage of development in relation to their social environment. Thus they are urged by Karmic law to crime in connection with ourselves who wronged them in the past. *Their* anti-social conduct is the paying of *our* debts towards them.

Here we have a problem so deeply interesting that it seems to me worthy of our close attention. It may be worked out in minute detail. I cannot do this here, but only suggest the main outlines.

From a theosophical standpoint we may therefore say that the conception of an individual as a criminal by birth is quite right, since it agrees with our view that man is born in a body suitable to express his Karma. If his soul-development is like that of the savage he necessarily needs a body suitable to that stage of development and the soul must be born into a family that can furnish the required body with its necessary characteristics.

The theory of *atavism* on this account seems to us quite reasonable. And as regards the theory of *latent epilepsy*, it may be that epilepsy is connected with certain disharmonies between the astral or mental and the physical bodies of criminals.

The theory of *degeneration* may be viewed in the same way. For by means of degeneration suitable bodies are furnished by Karmic law. Those who are the parents of children who become criminals, may be karmically connected with the inferior souls to which they offer physical existence.

And looking at the present state of degeneration of a great part

of mankind, we may say that this also seems necessary to furnish future bodies for those souls who have been deprived of their bodies by the destructive methods of the colonizing system of the nations of to-day.

The method of treatment by which criminologists expect crime to be reduced to a minimum is also very interesting when viewed from the theosophical standpoint. Lombroso, for instance, has his theory of the so-called "*symbiosis of crime*". By this he means that crime might be made useful to society by confining it to appropriate channels. Criminal tendencies might be used in such a way as to serve social ends instead of personal ones. To quote Lombroso's own words:

> ".... nous comprenons aussi.... que les moyens d'adaption à la vie deviendront de plus en plus fréquents, grâce aux cures médicales et à leur utilisation dans les travaux le plus en rapport avec leurs instincts ataviques, la guerre, par exemple, ou la chirurgie pour les homicides, la police et le journalisme pour les réceleurs et les escrocs, etc.; enfin la colonisation dans les terres sauvages et malsaines, où ils seraient le moins asoujetis à une demeure fixe, pour les vagabondes.... Lorsqu'on a étudié la vie des grands pioniers de l'Australie et de l'Amérique on comprend qu'ils étaient, prèsque tous, des criminels-nés, pirates ou assassins, dont les excès d'action, de lutte, de carnage et de nouveauté, qui auraient été un immense danger pour leur pays, trouvaient une issue utile au milieu des tribus sauvages.... C'est à l'utilisation de ces forces, qui abandonnées à elles-mêmes deviendraient certainement dangereuses, que devrait viser un grand peuple, car elles peuvent toutes s'utiliser pour le bien et même arriver à transformer les masses apathiques."
>
> (Cf. *Le Crime, Causes et Remèdes,* 1899. trad. franç. page 543).

Nearly every word of this we as Theosophists can endorse. For what is the meaning of this restriction of crime to its appropriate channels but to bring back the criminal to his appropriate place of usefulness? Is not this one of the methods we can apply in paying our Karmic debts to the criminal for the benefit of himself and for society, so that the balance may be restored again?

We have to treat the criminal according to *his* nature. That must be our aim when looking at him as an individual. Looking at him however as a member of society, we must try to change his anti-social conduct into one of social usefulness. If that be not possible, in other words, if it appears that the criminal is completely anti-social,

then his place is appointed outside society. Along these lines the means of repression and prevention of crime by modern criminologists is being worked out.

As our conclusion then we state that the problem of criminality, if only scientifically looked upon, may seem remote from our immediate interests and ordinary inquiries, yet, if regarded from a wider outlook, in the light of Karma, will show itself very closely connected with our pursuits. Thus it does not only concern the criminologist, but all people who are engaged in the promotion of advanced thought and a wider outlook. Therefore it is also interesting to us, students of Theosophy, who are constantly striving for the realization of human brotherhood, the first object of our Theosophical Society. For the social aspect of the problem is deeply connected with the idea of brotherhood. Is not the criminal a member of that all-embracing human family called "society", as well as we are? Can we believe it one of our family-duties then to withdraw from the criminal and his crime? For did we not see from the foregoing that *his* crime is *ours* also? Sharing the same social body with the criminal, having in common a society to which we both belong as inseparable members, its weal and woe are ours. Hence our duty is to consider the problem in its social aspects from the standpoint of human brotherhood. Then criminality will be seen as an element of social Karma, socially to be extinguished. Hence the necessity of great social reform is the business of politics, but not ours here.

The old views on the suppression of crime by means of revenge that was thought of as one of the attributes of a God of Wrath, are gradually vanishing.

The God of Love and Peace is showing Himself clearly manifested in the speculations of modern criminologists. Once more certain aspects of human brotherhood are shown to us: love and peace also for those less evolved brothers of ours whom we call criminals.

The awakening of the feelings of brotherhood, not only theoretically but actually, we know to be one of the most exalted objects to work for. The race to come, as we are repeatedly told, will not be marked by competition but by practical brotherhood.

This is no new ideal, it is a very old one. But the fact that it is believed in by a man of science, by one of the servants of the materialistic science of to-day, which generally rejects such ideals as utopian, strengthens me in my conviction that the Great Ones are pouring forth their divine influence, not only through the Theosophical Society but also, and not less, through the mind of the scientific genius to enable him to help humanity.

Is it not the same ideal brotherhood we are working for to which Lombroso refers, when he says as regards criminality in the future:

> "C'est ce sublime but qu'entrevoyaient le grand Rédempteur et les prophètes lorsqu'ils prédisaient: 'Le loup et l'agneau pâtureront ensemble, le lion se nourira de l'herbe des champs avec le boeuf, et ces bêtes ne causeront plus ni dammages, ni dégâts (*Isaïe* LXV. 25)' — et c'est encore ce que devinait cette sainte des nouveaux temps — Madame de Staël — lorsqu'elle disait: '*Comprendre c'est pardonner*'."

Le Rôle Respectif des Différents Règnes de la Nature, en ce qui Concerne l'Alimentation de l'Homme.

Dr. Jules Grand.

La chair des animaux peut-elle être considérée comme faisant partie de l'alimentation normale de l'homme? La question de l'alimentation rationnelle est actuellement à l'ordre du jour et les travaux très-importants auxquels cette étude à donné lieu, au cours de ces deux ou trois dernières années, sont en train de modifier radicalement la manière de voir qui, en matière de régime, avait prévalu jusqu'ici dans les milieux médicaux et scientifiques.

Certains dogmes (car il n'en existe pas seulement en matière de religion, et ils paraissent parfois tout aussi inébranlablement assis) ont été si vigoureusement battus en brêche, dans ces derniers temps, que l'on peut considérer, sans grande chance de se tromper, qu'ils seront demain définitivement abandonnés et passeront à l'état de légende.

Un de ces dogmes qui, depuis un demi-siècle au moins, avait été admis à peu près par tous, sans contestation, le plus funeste assurèment, car c'est bien à lui qu'est due l'extension si considérable qu'a prise l'usage de la viande d'alimentation, est celui d'après lequel on considerait qu'il est indispensable de faire entrer de 100 à 120 grammes d'albumine par jour dans l'alimentation d'un adulte. Il est acquis aujourd'hui que ce chiffre est, tout au moins, très exagéré. Quelques physiologistes ont reconnu que 45 grammes d'albumine sont suffisants, que l'on peut même maintenir l'équilibre azoté avec une dose quotidienne de 32 grammes d'albumine et nous ne désespérons pas d'assister bientôt à une évolution complète, sur ce point; après avoir vu le coefficient azoté d'un aliment servir de criterium pour déterminer son pouvoir nutritif, nous ne serons nullement surpris d'entendre, par la suite, proclamer que l'azote doit être considéré comme l'élément le

moins à rechercher et que l'aliment qui en contient le moins en contient toujours assez pour les besoins de l'organisme.

Ce revirement dans la manière d'envisager l'utilité de l'azote alimentaire n'aurait, en somme, rien que de très naturel, étant donné que cet élément exige, de la part de l'organisme, une dépense considérable et ne peut être assimilé, puis transformé en chaleur, que grâce à une série d'élaborations compliquées et successives, alors que ce qu'il faut surtout à l'homme, pour faire face à ses dépenses, d'entretien ou de travail, ce sont, au contraire, des substances, telles que les hydrates de carbone, susceptibles d'être rapidement et en entier transformées en énergie calorique, avec le minimum d'effort de la part de l'organisme.

Quoiqu'il en soit, les derniers travaux auxquels nous faisions allusion, ont clairement démontré que cet effort imposé à l'organisme humain, pour l'utilisation des aliments surchargés de matériaux albuminoïdes, tels que la viande, amène une usure, une décrépitude précoce de l'organisme, que c'est là une des causes les plus certaines des maladies qui affligent l'humanité et de la dégénerescence de la race qui s'observe manifestement aujourd'hui.

Dès lors, les personnes qui continuent de manger de la viande par goût, ou qui se croient obligées de le faire, sous le prétexte que *leur santé ne leur permet pas d'en supprimer l'usage*, sont victimes d'une erreur dont elles devront forcèment subir les conséquences à une échéance plus ou moins lointaine, suivant le cas.

Il ressort de l'étude de la question, faite au point de vue scientifique et médical, que la chair des animaux ne doit pas faire partie de l'alimentation de l'homme. Mais, à côté des raisons d'ordre purement scientifique (ou d'ordre économique que nous n'avons pas à envisager ici), il en est d'autres qui ne peuvent pas être présentées au public en général.

Outre qu'elles risqueraient de ne pas être comprises de bien des gens, elles pourraient aussi blesser les croyances de quelques personnes qui, sur certains points spéciaux, en ce qui concerne, par exemple, l'âme des animaux, ne veulent admettre que ce que leur Église leur prescrit de croire. Ce sont précisèment les raisons de ce genre qui sont susceptibles, à notre avis, d'avoir une valeur prépondérante aux yeux de l'étudiant théosophe.

Une objection qui est souvent formulée est la suivante : "puisque la vie se trouve partout présente et évolue dans les végétaux aussi bien que dans les animaux, pourquoi trouver tout naturel que les animaux et les hommes utilisent les formes végétales pour subvenir à leur alimentation, alors que l'on s'élève si vivement contre la destruc-

tion du corps des animaux, bien qu'elle soit opérée en vue de la subsistance de l'homme? Et, puisque c'est la même vie qui circule à travers tous les règnes de l'univers, la règle doit être la même pour tous, et la logique exigerait que cette vie soit respectée en bas, tout comme en haut de l'échelle."

Nous nous trouvons ici en face de la grande loi du Sacrifice, à la fois base et résultante de la solidarité de tous les êtres. "La loi du Sacrifice est au fond de notre système solaire comme de tous les autres; elle est la base de tous les univers; elle est la racine de l'évolution et seule la rend intelligible....."

A. Besant, *Le Christianisme Ésotérique.*

Le développement de cette question avec toute l'ampleur qu'il comporte, sortirait, en partie, du sujet que nous nous sommes proposé d'aborder dans cette note et, plutôt que d'en faire une exposition partielle et trop succinte, nous préférons renvoyer le lecteur au puissant écrivain que nous avons déjà cité et qui l'a traitée dans son ouvrage "*La Sagesse Antique*", nous bornant aux quelques considérations suivantes qui seront suffisantes, nous l'espérons, pour répondre à l'objection prévue et satisfaire l'esprit du lecteur.

Ainsi que nous venons de le dire, du plus bas au plus haut degré de l'échelle de l'évolution, la solidarité est inéludable. Il y a, en effet, un échange incessant de matériaux, non seulement entre tous les êtres d'un même règne, mais entre ceux des différents règnes de la nature.

Cet échange n'est possible que parce que ce sont les mêmes matériaux qui entrent dans la constitution de tous les êtres, à quelque règne qu'ils appartiennent: minéral, végétal, animal, humain. Le règne minéral ne fait pas exception à la règle; c'est un règne vivant et la distinction, anciennement classique, entre le règne inorganique et les êtres organisés, ne saurait être maintenue désormais, depuis les acquisitions scientifiques de ces dernières années et notamment les belles découvertes du Professeur Von Schrön, de Naples, sur la vie des cristaux, d'une part, et, d'autre part, du Professeur Jagadish Chandra Bose M. A., D. Sc., de Calcutta, sur l'identité des réponses aux excitations, fournies par les minéraux, les végétaux et les tissus animaux.

Le premier de ces savants a démontré que la vie est présente dans le régne minéral et que les cristaux sont des êtres organisés. Au cours d'observations qu'il poursuit patiemment depuis un certain nombre d'années et grâce à des grossissements de 400 000 diamètres, il a pu assister, sous l'objectif de ses microscopes, à la genèse spon-

tanée d'éléments cellulaires, dans des solutions de sels minéraux parfaitement homogènes, ne contenant aucun germe, tels que les comprend, du moins, la science moderne. Ces cellules et éléments cellulaires, dont la formation représente en petit celle de notre système planétaire, donnent naissance à des cristaux par endogénèse et intussusception, c'est à dire, par une méthode similaire à celle d'une plante inférieure, telle qu'une algue ou un champignon.

Il a pu, d'un regard émerveillé, surprendre les opérations de la force vivante qui, dans le cristal, gouverne le tracé et la position des axes de croissance. Il lui a été permis de suivre, pas à pas, les différentes phases de la vie des cristaux depuis leur naissance, leur développement, leurs luttes et leurs réactions réciproques, jusqu'à leur décrépitude et leur mort.

D'autre part, le Professeur Jagadish Chandra Bose, dans une série de conférences et de travaux présentés à la "Royal Institution" a exposé le résultat de ses découvertes sur la réponse des plantes et de la matière inorganique elle-même, aux excitations. Il a établi ce fait important: "que la réponse des métaux, des plantes et des muscles d'un animal à une excitation, telle que l'indiquent les courbes tracées sur un tambour en rotation, est identique dans chacun d'eux, les courbes fournies par l'un ne pouvant pas être distinguées de celles fournies par les autres. Ainsi le pincement sur un morceau de choux et sur la main d'un homme, donne les mêmes courbes de réponse. Si l'une des réponses est celle de la vie, l'autre doit l'être également. La vie est dans les deux ou dans aucun; la matière n'est pas "vivante" en l'animal et la plante, tandis qu'elle est "morte" dans le minéral."[1] Il n'est pas possible à la science de tracer une ligne bien définie qui sépare les plantes des minéraux, ni le monde végétal du monde animal. La chaîne est ininterrompue et la vie la parcourt tout entière.

Or, c'est une nécessité pour l'homme, comme pour un être quelconque, d'entretenir en lui la vitalité, par l'apport de substances vivantes, destinées à céder aux cellules de son corps l'énergie et les matériaux nécessaires à leur entretien. Il ne peut, naturellement, emprunter ces substances qu'au milieu dans lequel il parcourt les diverses périodes de son existence. Son corps se compose de matériaux solides, liquides, gazeux, éthériques. Or, ce sont là précisément les mêmes qui entrent dans la constitution de notre système solaire et, plus spécialement, qui forment le corps de la planète que nous habitons et son atmosphère ambiante.

[1] *The Theosophical Review*, July 1902.

De l'eau, de l'air, de la terre qui forment le corps de notre planète, sont tirés exclusivement tous les éléments de notre organisme physique ainsi que celui des plantes et des minéraux. Introduits dans notre corps, ils y séjournent un temps plus ou moins long, contribuant à l'entretenir, puis, ils en sont rejetés et restitués au milieu ambiant commun, auquel d'autres êtres les emprunteront à leur tour, pour les utiliser de même.

Mais si, obéissant à cette loi de solidarité dont nous avons parlé, tous les êtres des différents règnes empruntent et restituent à un milieu commun les matériaux destinés à l'édification et à l'entretien de leurs tissus, il n'y a dans cet échange incessant aucune espèce de confusion et la biologie définit nettement le rôle respectif de tous les règnes de la nature, ainsi que leur coopération et leurs fonctions mutuelles en ce qui concerne la nutrition des êtres. Sous le nom de *circulation de la matière*, elle étudie les pérégrinations des différentes substances à travers tous les règnes de la nature, leur séjour temporaire dans l'organisme des êtres appartenant à ces règnes, les transformations qu'elles y subissent et leur retour à leur milieu primitif.

C'est ainsi que les minéraux, en se désagrégeant, fournissent aux plantes leurs éléments constituants nutritifs. Celles-ci empruntent au sol, par leurs racines, l'eau, l'azote, des composés ammoniacaux, les sels (sulfates, chlorures, phosphates etc.); et à l'air, par leurs feuilles, l'oxygène et l'acide carbonique. Les plantes dissocient ces divers matériaux minéraux, les recombinent ensuite en des composés nouveaux et se les assimilent en les incorporant à leur propre substance.

A son tour, l'animal s'en empare dans les tissus des végétaux (herbes, graines, fruits, racines etc.) et s'en nourrit. Enfin, ces matériaux qu'il a dissociés et dégagés de leurs combinaisons complexes, pour les faire servir à sa nutrition et à sa croissance, il en restitue les éléments au monde minéral. Observons maintenant d'un peu plus près ces transformations et nous verrons combien le rôle du végétal est différent de celui de l'animal.

"Les recherches modernes ont démontré que le végétal seul a le pouvoir d'édifier la molécule organique alimentaire, que l'animal ne peut que la modifier ou la détruire, de telle sorte que les aliments végétaux sont les aliments par excellence, *dont tous les autres ne sont que dérivés.*" [1] Donc, l'animal ne créée pas de matière organique, il l'emprunte en entier au règne végétal.

De son côté, Paul Bert dit: "Ce sont les végétaux qui forment

[1] Caulier, *Aliments*, *Dict. Enc. des Sc. médic.*

les matières alimentaires. Les animaux ne font que les modifier, pour se les assimiler..... Toute force animale vient du soleil et la partie dynamique, comme la partie matérielle de la vie, ne peuvent être entretenues que par l'activité incessante du règne végétal fabriquant, avec les rayons du soleil, la matière alimentaire tout imprégnée de forces cachées."

Le végétal est considéré comme un appareil de réduction ou de désoxydation, constitué pour transformer la force *vive*, provenant de la radiation solaire, [1] en force de *tension* et l'animal comme un appareil de combustion et d'oxydation, chargé de transformer les forces de *tension* en *force vive:* travail cérébral ou musculaire etc.

"La plante décompose l'acide carbonique, l'eau et les sels ammoniacaux qu'elle a absorbés. Elle fixe dans ses tissus le carbone, l'hydrogène et l'azote et dégage la plus grande partie de l'oxygène qui se trouve ainsi libéré. D'autre part, la plante absorbe des matériaux inorganiques *simples* et les transforme en des composés organiques *complexes*. Les phénomènes de sa nutrition représentent donc des actes de synthèse. L'animal, au contraire, s'assimile des combinaisons organiques complexes et les décompose en des substances organiques simples. Son organisme constitue donc un appareil d'analyse. En d'autres termes, la plante absorbe des matériaux inorganiques simples pour les organiser et c'est un appareil de formation; l'animal absorbe des matériaux organiques complexes et les désorganise; c'est un appareil de destruction." (Caulier, *loc. cit.*)

Les produits de l'assimilation du végétal servent donc à l'animal et les produits de désassimilation de l'animal sont restitués au règne minéral auquel les végétaux les empruntent et ainsi se trouve fermé le cycle qui va du minéral au végétal et à l'animal et, de celui ci, de nouveau au minéral et que l'on a appelé la circulation de la matière.

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Quelles conclusions pratiques peut-on tirer de ces données? L'homme doit-il, comme l'animal, aller puiser les matériaux de son alimentation dans le règne végétal? Les considérations précédentes

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[1] Par radiation solaire, il ne faut pas entendre seulement rayonnement lumineux. Toutes les forces lumineuses, caloriques, électriques, magnétiques etc., nous viennent du soleil ou par lui. En fait, par les multiples transformations de toutes ces forces, il nous donne le *mouvement*, c'est à dire, la vie.

nous permettent de répondre facilement. Si, par son intelligence et ses facultés morales, d'ailleurs très diversement développées suivant le degré qu'il a atteint, si, par le côté spirituel de sa nature, l'homme se sépare hautement de l'animal, il reste cependant encore attaché au règne animal par le côté physique de son organisation. L'enveloppe physique humaine ne diffère guère de celle de l'animal ; les mêmes lois physiologiques régissent la nutrition, la croissance et la destruction de l'une et de l'autre et, si le principe d'économie qui préside à tous les actes de la nature exige que l'organisme animal soit entretenu par la sacrifice des formes végétales, cette règle s'étend nécessairement à l'organisme physique humain.

La nature procède, dans toutes ses opérations, avec la plus grande économie, utilisant toujours la voie de moindre résistance, pour arriver à produire l'effet maximum, avec une dépense d'énergie aussi réduite que possible. Il n'y a pas, à proprement parler, de dépense d'énergie, ce ne sont que des transformations d'une force en une autre et il n'y a jamais de perte. Nous avons vu que le végétal a pour fonction de condenser les forces solaires à l'état latent, forces qu'il ne dépense pas toutes lui-même, mais que l'animal dégage et transforme en forces vives : chaleur, travail musculaire, cérébral etc., en oxydant les matériaux empruntés aux tissus des végétaux, grâce à l'oxygène de sa respiration et aux fermentations internes.

En se nourrissant de plantes, l'animal se conforme donc à une loi de la nature, mais, lorsque des formes animales sont entretenues grâce à la destruction d'autres formes animales, il semble, en vérité, que l'on se trouve en face d'un gaspillage inutile, d'une anomalie choquante. Considérons, en effet, l'organisme d'un animal, avec la prodigieuse richesse de ses tissus nerveux, musculaire, osseux, de ses vaisseaux ramifiés, de ses fibres, de ses cellules si merveilleusement fines et délicates ; la nature aurait donc dépensé une pareille somme de travail, elle aurait ainsi appliqué toutes les ressources de son art infini à l'édification de cette charpente admirable, uniquement dans le but de la sacrifier ensuite sous la dent et dans l'estomac d'un carnassier inconscient ? Et cependant, tel est le spectacle auquel nous assistons du haut en bas de l'échelle animale.

C'est que la destruction des organismes entre dans les voies de la nature, au même titre que leur formation dont elle est le corollaire. Ici, comme toujours, la nature emploie la voie de moindre résistance et utilise les moyens les plus directs. Elle met à contribution les instincts indisciplinés et l'inconscience de la brute et fait de celle-ci un instrument actif, quoique aveugle, de l'évolution des êtres, par la suppression de toutes les formes devenues inadéquates, afin que la

vie qui les animait puisse continuer à évoluer en des corps mieux appropriés au développement atteint par elle.

"Ceux dont le regard s'arrête aux formes périssables ne voient dans la nature qu'un immense charnier; mais ceux qui voient l'âme immortelle s'échapper pour animer les formes nouvelles et plus élevées, ceux là entendent à tout moment l'hymne joyeux de la vie renaissante...." (Annie Besant, *op. cit.*)

Mais s'il entre dans les desseins de la nature de mettre à profit l'inconscience des êtres inférieurs dans l'accomplissement de son œuvre, l'homme doit-il, en s'y associant, assumer le rôle d'un agent de destruction? Tout indique que tel n'est pas son rôle. La grande masse de l'humanité est trop peu évoluée encore pour ne pas être mue, avant tout, par des vues égoïstes, ce qui est en opposition absolue avec le but de l'évolution, qui ne vise que l'intérêt du tout et non celui de la partie. Tant qu'il en sera ainsi, l'homme ne pourra se hausser au privilège de devenir un collaborateur de la Providence.

D'un autre côté, l'homme est déjà trop élevé pour ne pas être tenu pour responsable de son intervention dans le fonctionnement de l'univers. Lorsque la plante incorpore à sa propre substance les matériaux qu'elle doit à la désagrégation du minéral; lorsque l'animal, à son tour, utilise les forces emmagasinées par la plante dans ses tissus, l'un et l'autre sont poussés par la puissance qui régit souverainement l'action réciproque des différents règnes.

Lorsque l'animal "à l'état de nature" détruit des formes animales pour s'en nourrir, il se conforme encore à cette même loi, à la loi de nécessité. Mais l'homme est doué de libre-arbitre; sa sphère d'activité n'est plus déterminée avec la même inflexibilité et peut être graduellement élargie par lui. Or, ce n'est qu'en étudiant le fonctionnement des lois naturelles et en s'y conformant, qu'il peut les faire servir aux buts différents qu'il se propose.

En effet, quoique partiellement émancipé, il lui faut apprendre à faire servir sa puissance, non à des fins personnelles, mais au bien général. Car la solidarité est, nous l'avons dit, la base fondamentale de l'évolution des êtres. Aider et protéger, tel est le rôle de celui qui s'est élevé jusqu'à prendre rang dans l'humanité, en raison du pouvoir dont il dispose désormais. Sa puissance ne fait que s'accroître, à mesure qu'il s'élève davantage; mais, lorsqu'il s'écarte de son rôle naturel, c'est par la souffrance et l'insuccès qu'il apprend peu à peu à devenir un collaborateur conscient et désintéressé de la Volonté divine. Pour ne parler que des maux physiques, les multiples maladies qui affligent la race humaine, dégradent sa beauté et amoindrissent sa puissance et son activité, ne sont que le résultat de sa mécon-

naissance des lois naturelles et de la faute que l'homme commet en se nourrissant de la chair des animaux ; c'est par elles qu'il doit arriver à ne pas oublier que son rôle n'est pas celui de destructeur, mais de protecteur et d'éducateur.

Une dernière considération : la destruction des formes minérales et végétales, n'implique, on peut le dire, aucune souffrance, le corps astral (de la sensation) n'étant pas encore développé en elles. Il n'en est pas ainsi lorsque les corps d'animaux périssent. Bien que la somme de douleur occasionnée lorsqu'un animal fait d'un autre sa proie, soit relativement minime, cependant cette souffrance existe réellement. Or, la "lutte pour l'existence" n'obligeant pas l'homme à faire sa nourriture du corps des animaux, il est justement tenu pour responsable de la souffrance qu'il cause ainsi, sans nécessité.

Toute énergie émise donne lieu, inéluctablement, à une réaction correspondante. Sans cette condition, l'univers serait un chaos. Quand les hommes commenceront à être convaincus que leurs misères physiques, ou autres, ont pour origine leurs infractions aux lois naturelles, ce jour là, la leçon sera bien près d'être apprise.

L'alimentation dans laquelle entre la chair des animaux, n'étant pas l'alimentation normale de l'homme, il est logique d'admettre que, dans un avenir plus ou moins éloigné l'humanité, en progressant, en s'épurant, en atteignant un degré de moralité supérieur à celui qu'elle a atteint aujourd'hui, doit forcément arriver à se débarrasser de la coutume qui consiste à sacrifier les animaux pour les manger. Cette coutume est si généralisée aujourd'hui, si profondément entrée dans les mœurs, qu'elle est considérée comme très naturelle et ne révolte personne, en dehors d'une petite minorité. Mais on peut prévoir qu'une époque viendra, au cours des générations futures, où les conditions seront tout autres et où on ne constatera pas sans une grande surprise, qu'il ait pu exister des hommes ayant des habitudes alimentaires aussi malsaines aussi barbares et aussi répugnantes.

Ce temps est-il vraiment très éloigné encore ? Assurément il serait téméraire de rien conjecturer à cet égard. Il est toutefois impossible de ne pas être frappé du changement notable qui s'opère en ce moment dans les idées admises jusqu'ici, relativement à l'alimentation, dans le monde médical comme dans le public en général, avec tendance bien caractérisée vers le végétarisme. Moins appréciable, peut-être, en Angleterre et en Allemagne qu'aux États-Unis et dans les nations de race latine, en Amérique et en Europe, ce mouvement est surtout très marqué en France, et s'oriente sinon vers le végétarisme pur, du moins, dans le sens d'un végétarisme mitigé, en attendant mieux.

Faut-il voir là le point de départ d'un changement définitif dans les habitudes nécrophagiques de l'espèce humaine? A tous les points de vue, pareil changement serait fort à désirer. Quoi qu'il en soit, l'étudiant en Théosophie pourrait-il y rester indifférent? Cette question, en effet, touche de très près à celle qui lui tient le plus au cœur, celle de la fraternité, non pas une fraternité exclusivement humaine, mais la fraternité qui nous lie à tous les êtres indistinctement et dont ne sauraient être exclus ceux qui se trouvent encore sur l'échelon précédant immédiatement le règne humain.

C'est là, du moins, ce que nous enseignent nos Instructeurs: "Tuer les animaux pour se repaître de leur chair, dit Mme. Annie Besant, dans "*Place et Fonction de l'Homme dans la Nature*" c'est faire si manifestement outrage à tout sentiment d'humanité, qu'on a presque honte de le dire dans un travail où l'homme est représenté comme le guide de l'évolution. Si tous ceux qui se nourrissent de viande visitaient les abattoirs, s'ils assistaient à la résistance éperdue de victimes qu'on traine pleines de terreur jusque sous le couteau ou le maillet, s'ils étaient forcés de supporter l'odeur du sang fumant, si leur vue astrale, se desillant, leur découvrait les hideuses créatures qui s'attroupent et festoient autour de ces répugnantes exhalaisons, s'ils pouvaient voir l'horreur et l'épouvante des bêtes qui arrivent après le meurtre, dans le monde astral et de là lancent des courants de haine et de peur circulant entre les animaux et les hommes en flots incessamment alimentés, ah! certes, ceux qui verraient tout cela se détourneraient de la viande pour toujours. Or, tout cela est réel, bien que généralement invisible, et c'est, pour le monde, une honte et une flétrissure."

"Cette transformation de nos sentiments à l'égard du monde inférieur, cette vue plus exacte de notre place et de notre fonctions véritables dans l'univers, ce n'est rien moins, sous plus d'un rapport, qu'une révolution dans nos mœurs. On pourra objecter que la réforme doit être graduelle et qu'une longue période de fautes nous a fait des corps incapables de vivre d'aliments purs, du moins après un certain âge. Il se peut. Pour moi, je crois la volonté humaine une force assez puissante, quand on l'exerce réellement, pour soumettre le corps *sans inconvénient sérieux du côté physique* [1]. Mais, bien entendu, nous ne devons pas oublier que chez un très grand nombre de personnes, il n'existe rien qui puisse mériter le nom de volonté. En tous cas, voici ce que l'on pourrait faire, à titre

[1] Les italiques sont de nous. J. G.

d'effort vers le mieux idéal. Prendre résolument, pour règle de conduite, les devoirs qui incombent à l'humanité, les pratiquer dans la mesure que permettra notre manque présumé d'énergie. On devrait, par suite, renoncer immédiatement aux "amusements" de la chasse ou de la pêche, sous toutes leurs formes, réduire au minimum l'horrible meurtre alimentaire, viser à supprimer totalement l'usage de la viande; enfin (et sur ce point, ce sont les femmes qui portent la responsabilité des brutalités les plus cruelles) s'interdire les plumes et les fourrures provenant d'animaux tués pour les besoins de la toilette."

DEPARTMENT E.

ART.

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The Mission of Art.

Jean Delville. *

There has perhaps never been a period in the history of man or in the annals of art, when nature was more beloved and more appreciatively studied than by the poets, men of science and artists of our own time. And unquestionably this has had a fruitful influence in many ways upon the modern mind and the sensibilities of mankind as a whole.

But we are too greatly fascinated by the visible, too easily led away by the immediate and objective side of things, and thus lose sight of their inner meaning, mysterious and divine. For nature has ceased to be a revelation, and the materialism of our day has broken the link which united her to the spiritual world. Artists who, by reason of their special gifts, should see and feel in higher fashion than others, have lost this special faculty; they see and feel but as other men. Placed in the world, as Baudelaire said, "by a decree of the supreme Powers", to give a sign, the perishable sign of an imperishable idea — they have lost the true sense of their mission. And the critics have become champions of the "unconscious", insisting that genius is a purely physical function, implying no play of the consciousness.

But what of those who have been able to unveil some gleams of the one Light whence Universal Beauty radiates, — Leonardo da Vinci, Æschylus, Newton, Raphael, Bach, Wagner, are all these unconscious?

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* The article given here is not a verbatim reprint of the original Paper sent in and read by M. Delville in French during the Congress, but an English abridgment of it which contains the chief points. [Ed.]

This would mean that the faculty by which the philosopher gathers ideas and by which the artist expresses them in form, is no longer necessary; that the will need not act; that the painter has but to open his eyes and a work of art will produce itself unconsciously!

If genius be not regarded as the expression of the Spirit in man, it is inevitable that his belief in the beautiful and his work as an artist must equally deteriorate. Art and the dramatisation of the idea are one and the same thing; but we have tried to separate from art the very ideas for whose purpose it exists. Where there are no ideas, there is no creation.

Through works of genius the mind comes into contact with the ideas which the works embody; and the finer the work, the more is the mind uplifted and purified by this contact. The artist who does not realize that every form should be the expression of an idea, will work in vain.

To those schools in which materialism predominates, in which art is divorced from ideas and in which trivial attractions take their place, there is opposed a real philosophy of the Beautiful, — the mysticism of art.

This mysticism has to deal with: (1) beauty of subject; (2) beauty of form; and (3) artistic technique.

Beauty of subject implies the existence of spiritual elements in certain subjects, a power of expressing them and a power of choosing what elements shall be expressed.

Beauty of form implies the seeking for perfection in the form itself. In the choice of forms, the most beautiful, pure and expressive must be used. As far as possible, all that does not contribute to harmony of line and all that is ugly or deformed should be rejected. Ugliness, being an accident in nature, cannot properly be included in a work of art, except with definitely symbolic meaning.

Artistic technique implies the refining of workmanship to a point at which it does not predominate in the work to the detriment of expression. It must never be more than a means to an end and must be made subservient to the two preceding terms.

All true evolution is a mastery over temperament and instinct. And the artist who is not master of the powers of his lower nature and able to make conscious use of them will never have genius.

Again, this mystic type of art differs from that of the ordinary schools in that it is based on truth drawn from the mystery of life, and from the sources of the purest masterpieces, and because it makes the glorious examples of the past an impulse to evolve the future.

Far from despising nature, as is sometimes done, it demands her two-fold study, for it seeks to penetrate not only the external aspects of nature but also her life. Beauty in art is the result of finding in nature the images of Divine thought and rendering them in fresh forms.

The artist, like the bee among flowers, has to choose here and reject there, for as Puvis de Chavannes truly says: "Nature contains all, but in confusion."

If art does not aim at spiritualizing thought, one may well ask the reason for its existence. The average picture has no inspiration for us. Unimaginative landscape is one of the illegitimate forms of art; but the imaginative landscape which suggests the cosmic beauty with which the artist's soul has communed, enters truly into the domain of art and gives us no mere physical impression but a mental vision of nature.

As realized by the true artist, a work of art is three-fold in its nature and corresponds to what philosophers and mystics call the three worlds: the idea corresponding to the mental world, the source of inspiration; the image to the astral world, the world of emotion; and the form to the physical world, the world of sensation.

Many writers believe that beauty depends entirely upon individual artistic genius; consequently for them there exists no absolute and ideal beauty. According to this unhappy theory (well fitted to develope vanity and to destroy the love of the beautiful) the artist is not dependent upon beauty, but beauty upon the artist! As well say that man does not depend upon life, but life upon man!

But as there exists an Absolute of universal equilibrium, there exists an Absolute of beauty which is beyond imperfection. In order to express this beauty the artist-philosopher is required. As matter, though manifested in different modes of vibration, is one, so is beauty. The artist must seek beauty in the varying forms which differentiate its appearences, and must be able to make manifest some one of the thousand aspects of the indwelling beauty of these forms. Laws and principles are found all through nature, but the law is not synonymous with the formula. For by law the life expresses itself, and without law there is no life. Whilst the formula limits and narrows the field of artistic creation the law enlarges and enlightens it; the one is the barrier which encloses, the other the infinite which opens.

Plato has said that the special property of the soul is to apprehend the universal. And to apprehend the universal, one must know the law.

Broadly speaking contemporary fine arts show undeniable signs of decadence, in style, proportion and idea.

When one thinks of Greek artists passing through a veritable initiation before accomplishing their imperishably beautiful works one asks if there is not a need for a new initiation.

A great and subtle mystery links ideas and forms together. A man does not become a mystic artist by merely studying or imitating the art of the masters, for the beauty of a work rests not merely on talent or technique but on the beauty which radiates from its creator's mind. Baseness or poverty of spirit can never produce a Phidias or a Fra Angelico because beauty in art is an image of the beauty in the human soul.

The Beautiful, the Good, the True are harmonious in their nature and the glory of art consists in making this harmony apparent. Left to themselves the uncultivated grasp only what strikes their grosser senses; they see nature under its ugliest and most illusory aspect. It is the mission of art to make them feel the indwelling beauty, which like Truth has always existed.

In all triangular forms, however diverse in shape and dimensions, the clear-sighted will see the archetypal form of which all triangles are varieties. So throughout nature, behind its three-fold veil, seers behold the beauty of the universal intelligence which creates the harmony of the Cosmos.

Art is so profoundly related to humanity that before knowing what the art of to-morrow will be we must know what will be its science and philosophy.

The opening century, which will mark a general redemption in the domain of philosophy and science, is still disturbed by the conflict of those two antagonistic currents of thought — materialism and spiritual philosophy. But already philosophy and science are touched by the spiritual forces, by esoteric knowledge. Art too must accomplish its mission in the world, the transposing of the intelligible into the sensible.

We may predict that the society of the future will have an art in which universal love and human fraternity, the relation of visible with invisible, of matter with spirit, shall be themes for the artist's genius.

The art which does not raise our souls above the small things of this world is a useless art.

Lord Lytton makes Zanoni say: "What is painting if not the substantial representation of the invisible?" The ideal world — the mental plane of the universe—is the inexhaustible source of artistic inspirations; sounds, colours and forms there combine in potent and unceasing harmony.

It is there and not elsewhere that the artist can realize the law of infinite correspondences; the philosophy of line and colour and their universal meanings; the power of ideas and of forms; the movements of body and of soul; the communion of beings and of things; and the perfect mathematics of the eternal harmonies which are Life and Beauty.

A Plea for Symbolism in Art.

Margaret Duncan.

Wherein lies the peculiar significance of modern symbolism?

The discussion of that question will, in some degree at least, unfold to us that which is precious and permanent in a form of art, and that which is apparently fugitive and of little value.

First, a word as to its genesis. How comes it that in an age that prides itself on its conquest and dominion of matters of fact, of empirical science, we should at the same time develope a unique form of aestheticism having for its distinctive feature a subtle kind of symbolism?

Let us go back to the close of the eighteenth and beginning of the nineteenth centuries. At that time, when the great wave of revolutionary thought swept over Europe, it had two widely different effects on art. On the one hand it swept away the decayed Idealism, the Pseudo-classicism, in which art then languished, and there arose n its stead what men chose to call a vehement Realism. On the other hand, the wave of revolution swept into the deep backwaters of imagination and flooded the minds of men with questions as to the great problems of life, of religion, social science and politics. Then came the Romantic Revival with the earlier symbolists, of whom Gerard Nerval and Dante Gabriel Rossetti are the supreme types.

Their work is an evocation, not merely of colour and sound, but of dreams, fancies and imaginings. It is the symbolism of the idea. But at a certain stage their footsteps falter; and for a reason to which I will refer later.

There is all the world of difference between this kind of symbolism and that of Dante, Giotto or Palestrina, just as there is a difference between all these and the naïve childlike symbolism of the earlier days of chivalry. In the fifteenth century we find the form becoming more complicated and intellectual, — as for instance in the "Melancholia" of Albrecht Dürer, and later still in the humanistic tendencies of the Renaissance, in the work of Leonardo da Vinci, Michael

Angelo, Botticelli, — those almost flawless mediums for the expression of the deeper consciousness of things.

I have said that at a certain stage, the earlier symbolists of the nineteenth century faltered. But there were later symbolists who took up their tradition and carried it a stage higher, — Puvis de Chavannes, Richard Wagner, Villier de Lisle Adam and G. F. Watts.

"What is a symbol" asks Arthur Symonds, "but the expression of an invisible essence, a transparent lamp that shelters an invisible flame?"

Vision, imagination and symbol have each to do with what actually exists, — with the "Divine Ideas" that, according to Plato, "lie burningly in the hand of God."

"The world of symbol is infinite and eternal," said William Blake, "whereas the world of generation or vegetation is finite and temporal. There exist in that eternal world the eternal realities of everything which we see reflected in the vegetable glass of nature." And Blake illustrates this truth in that paragraph of his "Jerusalem" where the merely mortal part of the mind — "the Spectre" — creates pyramids of pride and pillars in the deepest hell to reach the heavenly arches, and seeks to discover wisdom "in the spaces between the stars," not in the stars where it is: but the immortal part of man makes his labours vain and turns his pyramids to grains of sand, his pillars to dust on the fly's wing, and makes his starry heavens a moth of gold and silver, mocking his anxious grasp.

One of the precious qualities in all great symbols is the quality that liberates the spirit from all that is transient and personal, and makes us feel the truth of the saying of Hermes "the thrice greatest" in the Emerald Tablet: "The things below are as things above." It is because the earlier symbolists, however wonderful and suggestive their work may be, did *not* get away from the personal, transient element that they faltered at a certain stage in their work. The passionate brooding loveliness of Rossetti's women, the remote and pathetic charm of Burne-Jones, the dreamy tenderness of Gerard Nerval, — these are not qualities of universal nor of spiritual charm; they are the outcome of the special moods and conditions in which the artist found himself.

But great symbolism is not only connected with the relations of life but passes beyond them, offering us an escape from our many imprisonments. Let me now give an instance of the liberating power of true symbolism. There is a strange little story of Dante Gabriel Rossetti ("Hand and Soul") in which he records the effect that the sight of a certain symbolic painting by Chiaro dell' Erma, had upon

him. "The picture I speak of, "he says," is a small one, and represents merely the figure of a woman, clad to the hands and feet with a green and grey raiment, chaste, and early in its fashion, but exceedingly simple. She is standing; her hands are held lightly together and her eyes are set earnestly open. The face and hands in this picture, though wrought with great delicacy, have the appearance of being painted at once, in a single sitting; the drapery is unfinished. As soon as I saw the figure it drew an awe on me, like water in shadow. The most absorbing wonder of that figure was its *literality*. you knew that figure when painted had been seen; yet — it was not a thing to be seen of men."

The picture acted upon Rossetti's mind like a spell; it drew from him the mystic idea that the figure in the picture was the symbol, was the figure of its creator's highest self. Let me quote again from the beautiful story:

"She did not move closer towards him, but he felt her to be as much with him as his own heart. He was like one who, scaling a great steepness, hears his own voice echoed in some place much higher than he can see.... Then she spoke: 'I am an image, Chiaro, servant of God, take thou thine art unto thee, and paint me thus.... Do this, so shall thy soul stand before thee always, and perplex thee no more.' And Chiaro did as she bade him. While he worked his face grew solemn with knowledge and before the shadows had turned, his work was done."

This is an instance, it seems to me, not alone of the liberating power of true symbolism but of its haunting suggestiveness, whereby the mind is led into unknown or little dreamed of regions of thought of profound emotion, of illimitable desire; and we are made to know that there is:

> A deep beyond the deep,
> And a height beyond the height;
> And our hearing is not hearing,
> And our seeing is not sight.

Sometimes people speak of symbolic art as if it were a refined kind of hedonism, a vague, dreamy epicureanism of thought and emotion; or at best a Utopian vision of love and beauty that would fain take us out of the storm and stress of life.

But no really great symbolic art can be created without purged insight or divinely kindled emotion; and these mean a quickening of the highest faculties in man. To the Greeks of old, the worlds of imagination were not separate spheres. The ideal in Greek art was

not opposed to the real, but was its fulfilment and perfection. And just as in an ode of Pindar, the theme, as it unfolded, acquired a larger meaning, and the subject was transfigured into a glorious symbol of his race, so that the present was reflected, magnified and illuminated in the mirror of the past, — in like manner all great symbolic art has the faculty of re-kindling on the altar of man's being the flame of noble enthusiasm and an exquisite emotion that often burn low, or are almost quenched by the ashes of unworthy aims and futile ambitions.

Such art can awaken in us "the truths that perish never;" can touch the soul to finer issues and rouse the will to far-reaching beneficent action, thus linking man with "those that, eye to eye, shall look on knowledge." "All Beauty," says Emerson, "is the moment of transition, as if the form were ready to flow into other forms." This definition does not mean that beauty is formless but it suggests a rare and subtle capacity for form. When Plato spoke of the higher beauty as that "formless, intangible essence," exactly the reverse of chaotic or perishable was implied in the original Greek. But "more than the painter," says J. A. Symonds, "is required for the creation of great painting, and more than the poet for the exhibition of immortal verse. Painters are but the hands, and poets but the voices whereby people express their accumulated thoughts and permanent emotions. Behind these crowd the generations of the myth-makers, and around them floats the vital atmosphere of enthusiasm in which their own souls and the souls of their brethren have been nourished." And it is because much of our modern symbolism is full of this vital enthusiasm that I have ventured to say a word on its behalf.

Application de quelques Enseignements Théosophiques à l'Art du Chant.

A. André—Gédalge.

Petite fille et fille d'artistes, pratiquant moi-même depuis bientôt vingt ans l'enseignement du chant, j'ai été amenée à chercher s'il n'y aurait pas entre la Théosophie, cette synthèse générale des connaissances humaines et l'art auquel j'avais consacré ma vie des rapports qu'il serait utile de dégager. Quel véritable trésor si j'arrivais à découvrir des applications pratiques de cette science des sciences à ce cas particulier! Je ne cessai de songer à ce problème dès que l'idée de la possibilité de sa solution se fût présentée à mon esprit, et voici, pour livrer à l'étude de nos frères théosophes, quelques réflexions, issues de constatations personnelles, et qui ne se recommandent que par le désir de son auteur d'apporter sa pierre à l'œuvre commune.

De par mon hérédité je possédais les dons innés qui font ce qu'on nomme le "*comédien de race*" et j'interprétais mes rôles beaucoup plus par intuition que par raisonnement: je ne composais pas, je "*sentais*". Plus tard lorsque j'eus à enseigner, je me heurtai souvent à des difficultés d'autant plus pénibles à vaincre qu'elles venaient de la nature même de mes élèves. Telle qui, sous le rapport du métier, possédait des dons très-heureux (respiration, émission vocale et prononciation parfaites) chantait cependant sans émouvoir, ni charmer. Nous disons dans notre vocabulaire, qu'elle chantait "*froid*", et que cela "*ne vivait pas*". Que de temps inutilement perdu à expliquer, à dépeindre la situation du personnage! L'élève cherchait à m'imiter, mais elle ne copiait que l'extérieur, et la vie manquait toujours, elle n'arrivait jamais à "*rendre*" l'effet désiré. Comment faire passer un peu de ma sensibilité dans cette âme, par quel moyen l'éveiller et la faire vibrer? Je cherchai alors en moi-même la clef du problème, je m'analysai dans la création de mes rôles, et c'est ici que la Théosophie m'éclaira de ses lumières. A chaque création, j'avais con-

staté dans mon être une sorte de dédoublement, mon "*Moi*" abandonnait ma personnalité ordinaire pour revêtir celle du personnage que je voulais représenter. Une grande surexcitation, suivie le plus souvent d'une dépression nerveuse, succédait toujours à ces phénomènes, surtout lorsque je sortais d'une scène particulièrement dramatique, comme par exemple le Chant de Marguerite au Rouet, de Schubert, ou la Folie d'Ophélie. Quelquefois au contraire, la fatigue physique occasionnée par le travail corporel (chant ou jeu de scène) était largement compensée par un sentiment de bien être profond né de l'état d'enthousiasme où j'avais été transportée pendant l'action (Chant de la Pentecôte de S. J. Bach). Je me convainquis rapidement de mon dédoublement. Il y avait certainement prêt de ma personnalité avec tous ses corps, et entrée plus ou moins importante de matière des plans correspondants (astral ou mental) avec ses qualités propres à l'édification du personnage: ainsi je permettais réellement à l'être que j'avais conçu de "s'*incarner*" en moi et d'y vivre un instant à ma place. Mes corps physique, astral et mental étaient certainement mis à contribution, car de même qu'un son générateur ne peut avoir justesse et timbre que s'il est accompagné de ses harmoniques, de même le "*sentiment générateur*" doit faire vibrer l'Etre tout entier, ou du moins ces parties de l'Etre qui lui tiennent lieu d'harmoniques. Il y a discordance, par conséquent faux effet, si l'on se borne à reproduire dans son seul corps physique l'expression des états d'âme de son personnage. La théorie se soutenait par le raisonnement, il restait à la mettre à l'épreuve et c'est ce que je fis.

Je partis de mon hypothèse pour entreprendre l'éducation artistique d'une de mes élèves et mon expérience en fût facilitée d'autant plus que cette jeune fille était elle-même théosophe. Elle me comprit vite et ses progrès furent véritablement remarquables. Bien plus, nous pûmes constater que le chant ainsi compris fournit un excellent exercice de concentration.

Voici quelle fût ma méthode: nous commencions par déterminer à quel plan se rapportait le caractère général du morceau qu'il s'agissait d'interpréter, puis nous nous efforcions de sentir et de comprendre, en un mot de centrer notre conscience sur ce plan autant qu'il nous était donné de le faire. Alors le caractère du personnage se détachait nettement et nous trouvions rapidement la note juste. Les erreurs de "composition" commises par les interprètes proviennent presque toujours de ce qu'ils se trompent de plan ou même de sous-plan. Tous nos soins étaient donc dirigés vers ce qu'on pourrait appeler la "*mise au point*" sur les plans hyperphysiques. Ici l'on pourrait m'objecter qu'il y a quelque danger à représenter des êtres

au caractère dégradé. Je répondrai qu'il est possible d'interprèter les plus mauvais sentiments sans que le "*Moi*" en souffre en quoi que ce soit.

Ainsi, l'air si effrayant de la Reine de la Nuit, dans la Flûte enchantée de Mozart, où les éclats de rire féroces succèdent aux accents de la rage et de la haine, relève évidemment des plus bas sous-plans de l'astral. Cependant, s'il est bien compris, il ne laisse dans l'âme de son interprête qu'une impression de pitié douloureuse. "*Comme elle souffre!*" pense-t-on en sortant de ce rôle. Ainsi se trouve encore une fois confirmé ce principe que l'Etre le plus grand peut tout comprendre, tout sentir, sonder les plus bas-fonds sans rien perdre de sa pureté, tout en lui se transmuant en Amour et Compassion. Il n'y a, je le répète, aucun danger à se transporter même dans les sous-plans inférieurs de l'astral, à condition toutefois d'être suffisamment évolué et d'avoir dépassé ce stade de développement de l'âme. Qui sait même si le chanteur qui incarne ainsi un être en retard sur l'évolution générale, en appelant à lui de la matière correspondant à ces sous-plans, ne joue pas un rôle purificateur vis-à-vis de cette matière, puisqu'il la met en rapport pour un temps avec son individualité plus éveillée. J'attire l'attention des artistes théosophes sur ces faits qui m'ont paru très-utiles à étudier et qui pourraient contribuer peut-être au progrès moral et intellectuel.

Résumons en quelques mots ce que j'appellerai la "*Méthode théosophique d'interprétation.*" Après avoir déterminé aussi exactement que possible le "*plan*" général auquel appartient le rôle proposé, le chanteur doit s'efforcer de vivre sur ce plan, de sentir sur le plan astral, de penser sur le plan mental, etc. S'il sent quelque gêne dans son exécution, c'est un avertissement qu'il s'est trompé et qu il a mal fait sa détermination, à moins cependant que l'effort nécessaire pour abandonner sa propre personalité ne soit encore trop grand et ne fasse hésiter le corps physique devant le travail imposé. Ce dernier cas peut être éliminé par un exercice persévérant de la volonté qui doit en fin de compte demeurer victorieuse. La gêne éprouvée sera donc alors uniquement une preuve négative de la justesse de la mise au point. Y a-t-il une preuve positive? Oui. Si la détermination est exacte, on remarquera aussitôt la passivité de l'enveloppe matérielle, du corps physique, subissant l'impression physique en rapport avec la nouvelle personnalité revêtue par le "Soi" et obéissant alors aux sensations, émotions et pensées provoquées par les crises traversées dans le drame vécu sur la scène. La personnalité réelle de l'acteur est abandonnée pour un temps, tandis que le soi, immuable, centre d'une sorte de Pensée-Volonté, commande l'ensemble qu'il anime. Cette substitution de

personnalité peut être à ce point complétée d'une sensation extérieure violente, un coup par exemple ou un appel jeté par une voix connue, en ramenant précipitamment la personnalité vraie de l'interprète en communion normale avec son Moi, lui fait éprouver une impression de chute soudaine, souvent assez douloureuse et quelquefois même non sans péril. C'est un fait du même genre et du même ordre que celui, bien connu, du somnambulisme.

Je serais heureuse d'avoir attiré, par ces quelques lignes, l'attention de nos frères théosophes sur une méthode que je donne à titre d'essai, mais qui pourrait, si elle résistait à l'épreuve, devenir extrêmement féconde en résultats au point de vue artistique. Je livre donc ces faits personnels et les réflexions qu'ils m'ont suggérées à l'étude et à l'expérimentation de mes frères, particulièrement des artistes, qui pourraient élargir par leurs propres investigations le champ de mes recherches. Leur contribution sur ce sujet permettrait de redresser les erreurs qui auraient pu se glisser dans mon interprétation des faits observés, ou au contraire, de donner aux vérités qui s'y trouveraient en germe un développement plus ample et l'autorité d'une expérimentation maintes fois renouvelée.

Theosophie und Kunst.

Fidus.

Mit grosser Freude las ich im Aufrufe zum Jahrescongresse der T. S., dass in der theosophischen Bewegung auch endlich der Kunst gedacht werden sollte. Ob sie nur einer gelegentlichen theoretischen Betrachtung unterzogen werden sollte, ob man sie der praktischen privaten Pflege anempfehlen wolle, oder ob sie als wirksamste und liebenswerteste Vermittlerin für geistige Kräfte gewürdigt und herangezogen werden sollte, geht aus der nur tabellarischen Aufstellung noch nicht hervor. Aber die Anregung ermutigt mich doch, langgetragene Hoffnungen laut werden zu lassen. Dass ich als Künstler dabei auch pro domo zu reden scheine, tut nichts zur Sache Der Künstler giebt seine Anschauungen in der bescheidenen Form subjektiver Erlebnisse, oder, was besser ist, solche Erlebnisse selbst; wenn diese aber die Kraft haben, zu geistigen Eindrücken und seeligen Antrieben für Andere zu werden, so werden sie zu objektiven Werten, die wohl mit andern geistigen Vermittlungen, mindestens wetteifern dürften. Ja, es giebt Menschen, welche künstlerische Offenbarung über jede andere einschätzen, weil sie die unmittelbare Herzensansprache über alles lieben. Mir selbst geht es, obgleich ich Künstler bin, nicht immer so. Da wo ich gierig lernen will, ist mir das nüchternste Referat oder die trockne Lehre lieber als die schöngeistige Formulirung, und Verse z. B. kann ich überhaupt nur selten geniessen.

Trotzdem bin ich der Überzeugung, dass die stärkste geistige Mitteilungsart an sich Kunst *ist* und dass *künstlerischen* Menschen die letzten Menschheitsoffenbarungen stets vorbehalten waren und sind. Ob sie sich des Wortes, der Tat, der Töne, oder des sichtbaren Gebildes bedienen, ist da unwesentlich; das künstlerische ist eben die lebendige Verkörperung der Ideen oder vielmehr die direkte Entäusserung der lebendigen Gottkräfte aus der fühlenden und schauenden Seele.

Angesichts dieser theoretisch wohl kaum bestrittenen Tatsache,

bedauerte ich es von jeher schmerzlich, in der theosophischen Bewegung bis jetzt so wenig Würdigung und Pflege der Künste zu sehen, geschweige denn, deren direkte Förderung in Hinblick auf ihre höchste Kulturbedeutung und ihre sieghaft überzeugende Lehrkraft *auch* für die Theosophie insbesondere.

"Auch" sollte ich eigentlich nicht sagen, den Theosophie sollte nichts von irgend etwas, und so auch von der Kunst, Gesondertes sein, für das diese einzutreten hätte, sondern eins mit allem, und mit der Kunst vor allem — aber dann müssten auch die Theosophen eins mit der Kunst sein!

Dazu aber müssen einige Missverständnisse und Vorurteile geklärt werden, die ich gerade bei "Theosophen" angetroffen habe.

Sowenig wir "Theosophie" für eine Specialwissenschaft nehmen, die irgend einer Sache zu dienen hätte, sondern ihren Namen als ein leider fremdes, aber neues Wort für ein älteres, in Verruf gekommenes Fremdwort "Religion", als den Begriffsausdruck für alles Heilige nehmen, so wenig sollten wir die Künste als Spezialitäten auffassen, die irgend welchen höheren Fakultäten zu dienen hätten, ja auch nur dienen dürften. Freilich dienen die Künste als Techniken ihren jeweiligen Werken, aber die Werke selbst, der Inhalt sind die höchsten Fakultäten des Menschengeistes auf der *Ebene der Gestaltnng,* und ihnen hat eher alles andere zu dienen, damit sie zur rechten Wirksamkeit kommen.

Lassen sie uns also Theosophie und Kunst als eine Kraftwirkung auf verschiedenen Ebenen, etwa der Mental- und Astralebene, und keineswegs als einander moralisch untergeordnet oder fernstehend, betrachten. Sie sollten sich gegenseitig ergänzen, befruchten und, im Wirken auf die Menschen, helfen.

Nach allem bedarf es wohl keiner Versicherung, dass ich hier nur die seltene Kunst der bewussten Gefühls-Offenbarung von Heiligem und Lebendigem meine und keineswegs all das noch so virtuose, anmassende und schon genügend verhimmelte Spezialistentum. Andererseits aber sei mir auch gestattet zu gestehen, dass ich nicht alles Theosophie nenne, was an Begriffs- und Vereinsmeierei, an Fraternismus und Fanatismus unter dieser Flagge sich breit macht. Gerade in solchen Regionen der Theosophischen Bewegung findet man das grösste Unverständnis für lebendige Kunst. Allenfalls kommt man hier noch derjenigen "Kunst" entgegen, die in öder begrifflicher Abstraktion abgedroschene Sinnbilder gibt und häuft, die eine bloss traditionelle Bedeutung haben. Derartig angewandte Symbolik lässt sich allerdings bequem in den "Dienst" für dies und jenes spannen. Eine billige Wahrheit wird aber dadurch nicht wichtiger, dass sie durch eine hausbackene Bildersprache "bewiesen" wird, sowenig wie die Vortrefflich-

keit einer Waare durch ein drastisches Bildplakat gewährleistet wird. Ebensowenig andrerseits wird echte Kunst dadurch aufgenommen, dass man sich vor allem eifrig nach einer begrifflichen Bedeutung des Werkes erkundigt und, nach etwa erlangter Aufklärung, befriedigt zur Tagesordnung übergeht, ohne weiterem Interesse an dem Werke, als sich kritisch darüber auszulassen.

Wahre Kunst ist eben das, was durch begrffliche Umschreibung garnicht auszudrücken und mitzutheilen ist — was bei der Musik ja auch dem Laien deutlich klar wird — sie ist die unmittelbare Sprache der Seele, auf welcher "Ebene" der Entwicklung diese auch immer stehe. Aber ihre Sprache kommt in dieser Welt um so deutlicher zum Ausdruck, wenn sie der mentalen Ebene des Verstehens entspringt und vermöge dessen in der Logik der *natürlichen*, "organischen" Vorstellungen bleibt. Hohe Kunst nun giebt die Entäusserung hochentwickelter Seelen in höchster Empfindungsstärke und *-Klarheit*, beileibe aber keine begrifflichen Mitteilungen oder Lehrsätze, sondern stets den Abglanz eines innern (vielleicht auch äussern) Erlebens, und sie will deshalb auch unmittelbar miterlebt werden vom ganzen Menschen mit all seinen Gefühls- und Willenskräften. (Schopenhauers Forderung vom Schweigen des Willens bei reinem Kunstgenuss ist pessimistisch zu verstehen — er verstand ja unter Willen nur das zu Überwindende, was wir Kama (Gier) nennen und was wir auch nicht "überwinden" sondern nur beherrschen wollen).

Desshalb giebt solche reine Kunst, als Bildkunst z. B., in erster Linie natürliche, d. h. ohne begriffliche Hintergedanken zu verstehende Bilder; sie will ja nicht zum Grübeln aufstacheln, sondern eher eine Klarheit geben über das im Leben scheinbar chaotische, wie ja auch eine schematische Zeichnung das Getriebe einer complizirten Maschine leichter erklärt als der Anblick der Machine selbst oder auch eine blosse Wortschilderung derselben. Vor allem aber will sie auf Grund dieser elementaren Deutlichkeit das Mitgefühl, das Miterleben erzeugen. Mimicry ist die Kunst, nicht Bilderrätsel! Ein im Schnee entschlafenes Mädchen z. B., das von einem Reh beschnuppert wird, "bedeutet" nicht etwa "die in der Kälte der kristallinischen Begriffswelt erfrorene Seele, vom Gefühle wieder aufgeweckt" — solche Begriffsspielereien, die das Leben nicht berühren, stehen allerdings Jedem frei — sondern es zeigt klipp und klar, nur mit sinnbildlich concentrirter Deutlichkeit, was man eben mit Augen sieht: ein leidendes Menschenkind und ein mitfühlend neugieriges Tier, und all die elementaren Konsequenzen die solche reale Lage zeigen kann. Zeigt ein Bild aber jauchzende Gestalten, und seelengefallende Festlichkeit, so soll kein Begriffspedant uns das Mitjauchzen verleiden!

Wenn bei solcher Kunst Sinnbilder sich an das Begriffsvermögen wenden, so sind sie nicht lediglich traditionell, sondern lebendig (wenn auch vielleicht uralt), also einfach und direkt verständlich, nicht erst auf dem Umwege irgendwelcher Gelehrtheit. Jedermann weiss, was die einfachen Gegenstände des irdischen Lebens bedeuten und welche Beziehungen sie zum Seelenleben haben; was z. B. ein ergriffenes oder fortgeschleudertes Schwert, ein zitternd nackter Körper in Winterkälte, ein Wanderstab neben einen Ruhenden und dergl. andeuten sollen, nämlich Kampf- oder Friedens-Bereitschaft, Frost *leiden*, Wanderschaft etc. Was sollen erst abgedroschene mythologische Traditionen dabei wie z. B. so eine erlogene "Göttin" des Winters, die trotz ihrer koketten Entblössungen nicht friert, ein Hirte, der mit seinem Stabe nicht *wirkliche* Schafe hütet, eine amazonische Dirne mit unmöglichem Hofstaat, die "*den* Krieg" darstellt, und nun gar derartige Simulanten und Symbole, losgelöst aus ihrem lebendigen Zusammenhange, dekorativ gehäuft!

Solches ist Kunsthandwerk und nicht einmal das — wie es nämlich der moderne *Künstler* wieder als Material- und Zweck-Verklärung versteht. Es ist ein dilettantischer Missbrauch veralteter Kunstformen zu Luxusgegenständen, "Kunstwerken" genannt, die der geistige, ja schon der intelligentere Mensch mit Recht als eitel oder überflüssig verachtet. Keineswegs ist solches als Kunsthandwerk zu beschönigen; denn dieses geht heute, wie zu allen Zeiten reinen Geschmackes, nicht mehr darauf aus, "Tisch und Wände zu beschmieren" d. h. alles sinnlos mit Bildwerk zu überwuchern, sondern nach Können und Wissen jedem Dinge seine zweckdienlichste und materialtreueste Form und Erscheinung zu geben, welche zugleich seine sinnvollste und darum schönste ist. Wir können es deshalb nicht länger als Kunst hochachten, wenn z. B. ein Goldschmied sein formales Können oder gar sonstige Triebe an einem unschuldigen Trinkgefässe dadurch auslässt, dass er einen Jagdzug der — natürlich reizenden — Diana aus ihm macht, uns aber im übrigen nach einem wahrhaft zweckdienlichsten und schönen Trinkgefässe vergeblich schmachten lässt.

Formale Offenbarung des Zweckes der Gegenstände: "Organprojektion" ist das Ziel des Kunsthandwerks, oder besser der *angewandten* Kunst, die sich ja bis in die höchsten Heiligtümer hinein mit dem Leben verknüpft — psychologische Offenbarung des Seelenlebens aber ist das Wesen der *reinen* Kunst, die natürlich um so höher steht, je mehr dies Leben "Religion" oder "Theosophie" ist. Hier ist also unsere Aufgabe!

Man wende hier nicht ein, das die Theosophen anderes zu tun hätten als ein zugestanden geistiges Gebiet zu kultiviren, welches

schon, im Gegensatze zu der noch verketzerten, kämpfenden Theosophie, sich des Schutzes und der Pflege der Gesellschaft, ja des Staates erfreue. Das wäre auch wieder ein bitteres Missverständnis; denn das Gegenteil ist der Fall. Geistige Kunst hat noch zu keiner Zeit direkte Förderung gefunden, und gar heute, in der Zeit des blühenden Kunstprotzentums, der Kunstvereine, ja des fürstlichen Mäcenats, geht die geistige, reinste Kunst betteln, nur ermuntert, wenn auch nicht geholfen, von ganz andern als "Kunstkreisen"

Lassen Sie uns zu den Helfenden gehören! Erkennen wir die Kraft der Einheit in den Kampfgefilden der Geister! Berufen Sie die innerlich strebenden Künstler in Ihren Schutz und zu hehren Werken! — dass sie nicht länger nötig haben auf sensationellen Ausstellungen oder im Salon des Protzen sich zu prostituiren, oder elenden Geschäftzwecken in Verlag und Reklame sich anzupassen.

Auf der Basis der grossen Gesinnung und Berufung können alle Zweige der Kunst, der tönenden wie der sichtbaren, und in dieser wieder die der psychischen wie der angewandten, so hoch hinaufwachsen, dass sie sich wieder zu gemeinschaftlicher Wirkung vereinigen und steigern. Die psychische Kunst kann immers mehr die Niederungen des irdischen Scheinlebens verlassen und mit naturlogischen Ausdrucksmitteln von den innern und höhern Daseinsebenen Ahnung geben. Sie kann eine neue "Mythologie" treiben und die geistigen Kräfte und Machtwalter in ihrem Charakter und Wirken verauschaulichen, soweit es irdische Vorstellungsformen und künstlerische Technik ermöglichen. Sie wird für diese neue Andachtskunst neue freie Stätten der Entwicklung und Entfaltung brauchen, und sie wird ihre Schwester Kunsthandwerk dazu erziehen, ihr solche zu schaffen. Alle drei Zweige der sichtbaren Kunst, Baukunst, Bildnerei und Malerei, mit ihren Gewerben werden so zu einer Gesamtkunst zusammenwirken, welche wieder, und noch erhabener wie zu alten Zeiten, der neuen "Religion" neue Tempel schenken wird.

Wir werden wieder eine Gemeinde-beseligende Tempelkunst haben!

Zürich im April 1904.

DEPARTMENT F.

ADMINISTRATION, PROPAGANDA, METHODS OF WORK, ETC

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1. The Theosophical Society and the Faith to Come. — *I. Hooper.*

2. Résumé du Mouvement Théosophique en Italie. — *Decio Calvari.*

The Theosophical Society and the Faith to Come.

I. Hooper.

During the Spring of this year I was turning idly and superficially the leaves of a book by the Christian writer, John Pulsford, when my eyes fell upon some passages which form to a certain extent the text of the thoughts which I desire to place before my fellow-workers of all nations. "The greater the variety contained in any unity," said the Christian thinker, "the more rest hath God in that unity;" and again, quoting the words of Saint Paul, "as certain of your own poets have said: 'We are His offspring'.": "Paul" reflects Pulsford, "was the man to send to the heathen. The wisdom of God said 'I will send *thee* to the Gentiles', for *he* would give them credit for the truth which was in their writings. Truth is truth, wherever it is."

Pulsford, the Christian of the past, (representative, too, in great measure of the Christian of the present, used to the employment of certain phrases) assumes naturally and indeed rightly from his standpoint, a tone of superiority to the "Heathen". He assumes such a tone in spite of his mysticism and his spiritual insight; it is a tendency, I suggest, from which theosophists are not free. We use it less towards Pulford's "Heathen" than towards Christians, mental scientists and spiritualists, but generally speaking, it is one from which we have not refrained in our attitude towards non-theosophists. True, we run sometimes into the other extreme and accuse theosophists of being inferior to other people; chiefly, I think, on the principle that makes some Englishmen revile the customs of their country while clinging to them with peculiar tenacity.

Whether Saint Paul was free from the tone assumed by Pulsford, I know not; but in so far as he may not have been free, I venture to think his work as an Apostle to the Gentiles must have suffered.

We, of the Theosophical Society, have in theory a wide catholicity; but I am sometimes disposed to believe that we are practically not more catholic than many who are less professedly so. It is not true catholicity to be tolerant of another form of thought or line of growth whether we meet it in the Society or without it. It is a virtue, no doubt; but it is not catholicity. I sometimes seriously doubt whether anyone can be catholic short of perfect liberation from the necessity of manifestation. But at anyrate it is a goal at which we can aim; and it appears to me that some of us might be usefully employed in trying to further external work which fosters this consummation so greatly to be desired. It is but human nature for us to see our own line as the best, because for us it possibly *is* the best and probably is our easiest and most spontaneous method of expression. It is easy to admit that "so and so is *quite* right not to follow my line, but to pursue his own" with a (perhaps unconscious) mental sense that he cannot follow our line, and his is the best he is capable of following. Lucky indeed, if we keep what has been called a "delicate sub-tinkle" of our sense of this out of our voices!

The thought has been presented to my mind that a new outward impulse has been given to the work of this Society. There is no form, as I understand the matter, but must either continually re-adjust itself to its environment—or break. I think this holds good of the Theosophical Society, which after all is but a small, though important, organ in the vast body of the "worlds visible and invisible." We have built up this form within a form; it lives and grows. It must grow and adapt itself, it must constantly modify its form or die. Certain methods and phrases used for presenting some aspects of truth have grown up within it; they endure, and will endure, I believe; they will change a little; they will grow here and dwindle there, fitting the needs of the hour; they will form, as they have formed the method whereby the main body of members will be drawn to Theosophy as embodied by the Theosophical Society. They were, and will be the channel whereby Theosophy will flow to many in the world without the Society and be to them a veritable illumination, throwing light on the dark places in life; feeding hungry souls, and giving the thirsty to drink. But there are others to whom Theosophy will not come through this great spiritual movement in which we work to-day. It may come, in some cases, because this movement exists; that opens up another question. But it will not come to them through the symbolism used by the Theosophical Society; and to some it would have come if this Society did not exist at all.

I am setting forth my own individual view when I say there

is a tendency, both within and without the limits of this movement, not to recognise ideas which are presented in unaccustomed symbolism or which are couched in phrases different from those we are in the habit of using, or are disposed to be willing to accept. I think this tendency is in all Churches, in all schools of thought, secular and non-secular, orthodox and unorthodox; I believe it to be a mental vice (partly rooted in the virtuous desire for definition and accuracy of expression) which is more marked, perhaps, in the learned than in the unlearned; I think it is as well marked a tendency in this Society as it is anywhere else. It is a vice to which I am myself a victim; though not, I think, owing to a praiseworthy love for a definite vocabulary, but rather from slowness of perception. I recognise it, and wish to eradicate it. To fail to recognise an idea because it is couched in unfamiliar phraseology means, in my opinion, that we have not mentally touched the idea, but only its garment. Virtue has gone out of the idea and touched our life; the idea itself we have not seen nor known or we should recognise it in any dress. It is possible to experiment along this line and see how often a familiar thought is opposed because it is phrased in the vocabulary of another soul. I believe all this has its use; it would not persist if it had not; where it is useful and serves a need it is not a vice.

I said just now that I believed an outward impulse was being given to theosophic work; but by this I do not mean to advise a great increase of definite theosophical propaganda. I am not undervaluing such activities They are good and useful; they include the labours of many who are opponents of propaganda in the usual sense which they attach to the word. By an outward impulse I mean something different from all this, which I will strive to explain; but first let me most earnestly express the belief that such out-going impulses, to be of value, must come from the very heart and core of the movement or of the individual life; they must be inspired by conviction; by the "faith" that is knowledge going blindfold. I think that we, as members of the Theosophical Society, are, some of us, hardly sufficiently in touch with the world as a whole. It is a difficult question. Of course there are many of us who are very fully in touch with the "world without"; but some of us, when this is so, find that we lose our touch with the "world within". Because of this difficulty of the individual, which still endures, I believe it was right that this Society, in its earlier days, should thus lose touch with the common stream of life, but I believe that this is less right now. A note has been struck. It is the note of the future. I think the present should be learning to realise and interpret it. Religion is beginning slowly to learn it;

science and psychology are beginning to learn it; art, strangely enough, lags behind a little; perhaps in her domain lies the possibility of the fullest interpretation possible of religion, philosophy, and ethics, and hence she needs must linger. But the note is the same, and all alike will interpret it in the time to come.

It was through the Theosophical Society that this note was sounded in the present day, and yet, I think, its members fail to catch the echo as it returns to them from without. We do not recognise work outside the Theosophical Society as being in truth its echo, answer, or continuation.

International co-operation, political work, social movements of every kind, religious and mystical cults, the strange reconstructive impulses of long-sleeping national and racial life, educational work, the revival of the tradition of the ancient guilds and crafts unions, the work of art in every branch, these are or may be made echos of the dominant note which the future has to interpret through living beings.

Should not theosophists recognise this? Should they not share in this work? Shall not some among us make ready so that the Wisdom of God may say to us, as to Saint Paul: "I will send *thee* to the Gentiles," not to convert them, but to share in, and increase the pulsing of their life currents.

If this work is for any among us, it will be needful for us to consider the qualities we require, to be most helpful and the tendencies we must avoid. Those which appear to me to be most needful I will try to sketch; perhaps there may be other qualifications needed which are of more paramount importance.

The quality which seems in my eyes to be most necessary is that one should have "found himself"; a vague phrase, perhaps many who hear it can find a better; but, as for me I can select no other to convey to my mind this quality of the soul. It is not intellectual force or subtlety; it is not emotional or magnetic power; it is not religious devotion; it may be linked with all of these, or with any one of them. It is possible that not one of the three may be conspicuously present; I can find no other phrase to describe the quality I mean, which I recognise when I see it, than "one who has found himself", and thereby, perhaps, in a measure lost himself too. Another quality which seems to be needful is the attainment of as perfect a catholicity of mind and emotions as can be gained. The third essential I believe to be that we do not go forth to this external work with the idea of necessarily drawing the people with whom we work into the Theosphical Society. We must learn to speak their language as one born thereto; easily, naturally, seeing its beauty and its meaning. Not

as one who translates laboriously from a tongue he loves better; using phrases with a sense that they express but a faint modicum of the truth his own idioms express perfectly; but as one who knows that the truth can be expressed in that tongue in as full measure as truth can be expressed and known by the spoken word; as one who knows it can be uttered as perfectly and as sweetly as in the language which to him is the more familiar.

In a word, we must not take with us the phrases of the Theosophical Society; we must not take its forms, but we must take its spirit and its life, the spirit and life which cause it to endure; we must take its inner meaning and express all these in the words our new comrades and fellow-labourers love and value.

Sir Oliver Lodge has recently pleaded for a restatement or revision of Christian doctrines; it is much needed. The work of destructive criticism has paved the way; now the day has dawned of constructive up-building. But there are those — I believe Sir Oliver Lodge is one of them — who desire to sweep away certain phrases which grate on their ears. The phrase: "Washed in the Blood of the Lamb" is one from which many people shrink; but these words have comforted many, have been to them both sacred and beloved; and this often because they are truly spiritually-minded people and can use a materialistic expression where one less spiritual cannot employ it without being revolted. A woman of excellent intellect, delicate emotions, broad mind and much mystical insight, said to me lately that she did not see how a great spiritual truth could be as vividly and aptly expressed by any other symbol.

The reference I have made to the article of Sir Oliver Lodge brings me to the central subject of this paper. I will ask my brethren here assembled whether they have noted what is taking place in the Christian Churches; what will take place, indeed, in the realms of politics, literature, drama and art. With the four latter kingdoms this paper is not concerned. I turn to the Churches of the West; I speak now of the Churches in England because it is with these I am most in touch. I say that we are in the midst of a marvellous quickening of religious life in the Christian Churches; I say that the full meaning of the "Faith in Christ" has not been understood by the many and has only been half understood by the few. It cannot be known because it is a Faith to come — a Faith of the future. I believe that Christianity is mysteriously and inextricably linked with the message — the keynote — struck in and through the Theosophical Society. I wish to make it clear that I am not a professing member of any Christian Church as they now exist; I do not ally myself as a continuous practice

with the rites of any, though I occasionally take part in them. Chistianity, dear as it is to me because of the Life it embodies, because of the Life of its Mighty Founder, because of my faith in that which it will reveal, is not dearer to me than any other religion; but I am born in the West, to whom the Christ gave this Faith, and I mark the signs of religious life in my country. Not only is there a great quickening of that life, a greater breadth and understanding of the needs of souls and of the age, shown in innumerable ways to a watchful and sympathetic eye, a deeper mysticism, an increased spirituality, a greater tendency towards unity, linked with that variety "wherein God hath rest"; not only is there a more intense craving, a more restless cry for light, a greater sense of weariness when husks are given for bread, but there is something more. Here and there is the dawn of that breathless pause which goes, in nature as in human expectation, before some great change. Here and there are souls who are caught into an agony of waiting, as they look for further knowledge and fuller being. In some is rising the conviction that there is a "great illumination, a great outpouring of spiritual life" at hand. I believe this is true. I believe they are right. We do not cry in vain; and a great cry has been going up, increasing in its poignant power as the months and years dragged on.

Now, if it be true as regards the Christian Churches, what part have we in this; how shall we hasten their "Day of the Lord"? I do not feel that, if we have any part in it, it is work for all, or indeed for many among us. I think it is not for those who dislike Christian forms. It is for those who specially love them; for the few who are touched by the Faith of the Future; or for those (fewer still) who feel it is a matter of indifference to them what the form is that strives to express the glory of the Self within. But I do feel that there may be those among us who might be channels of this upwelling force, who might serve the Christ among His professed followers, trying to understand His message to the world, and to help their fellow-servants to see more clearly what it is; striking that note of unity in diversity which might link the different Christian denominations in a great mystical union into which the Life of the Holy One might flow. I do not mean that anyone should go among the Churches to bid them view their doctrines in the light of Theosophy as presented by the Theosophical Society. I mean that they should ask them to view their creeds and symbols in the light of the Christ hidden in their own souls. I believe that the encouragement of breadth of thought, the study of the lives and teachings of their own mystics, the search for the inner meaning of Christian doctrines and phrases, the deeper meditation on the

words recorded in their own scriptures as spoken by their Master, that by these means a flood of light would pour into the Churches, and the way be made straight for the restoration of the Mysteries and the uprising of men of true knowledge in the ranks of the priesthood as well as among the laity. I believe it is through the Churches and not through the Theosophical Society that Theosophy, the Divine Wisdom and Love, must and should come to large bodies of people in the West But I think members of the Theosophical Society may and should have a share in this. If they have offered themselves as channels of spiritual life, they ought to be capable of being used as vitalizing powers in any body of people amongst whom they go. I am not urging that this work is to be done in the Christian Churches alone. There is no activity of human life in which a member of the Society, if he be fitted for it, may not be used to accomplish such a task; each department of life is needed, for "the greater the variety contained in any unity the more rest hath God in that unity." In the time to come, I sometimes believe, we shall see that variety was an illusion, that there was in truth one great unity from the beginning.

Let us remember when we are repelled by some forms of Christianity that the last word has not been spoken; the Christianity, the dawn of which many watch for, is not the Christianity of to-day, marvellous and beautiful though it be, but something infinitely more wonderful than our imaginations can picture, the innermost meaning and secret of the message of the Master to the world.

One further point: there is a need that different bodies of Christians should study each other's doctrines, and understand what is really taught and believed in Churches of which they are not members; there is still greater need that theosophists should know this. And we do not. We do not know the doctrines taught to-day by the different religious bodies amongst whom we live; this is not, perhaps, true of all of us, but it is true of many. When this is so we are liable to interpret the doctrines ignorantly and crudely, and to confuse doctrines which differ. It is not uncommon, for example, to hear the Virgin Birth and the Immaculate Conception spoken of as though they were the same doctrine. People, even those who are in sympathy with Christian methods of thought, will assert that Christians do not teach or hold such and such a belief, which they explain Theosophically, unconscious that some religious bodies do hold and teach that very doctrine. This lack of knowledge and understanding is noticed by the people thus commented upon; it makes them less willing to hear the theosophist on other matters. Again I say, we must learn to use the language of the people to whom we go as interpreters.

In the Churches phrase after phrase, doctrine after doctrine, are used and half-heartedly believed by people who are ostensibly Christians but who have no sense of reality in their Faith; now these doctrines and phrases will very often, if drawn into the mind and dwelt upon with steady patience, be found to unfold a meaning which is at one with much that has become familiar to us under the name of theosophical teaching. What does it matter of what wood the rungs of the ladder, by which we climb upwards, are made? We shall understand theosophical teaching better when we have learned to recognise it in other forms; there is no reason why we should ask people to abandon terms to which they are used, especially if they cling to them; for some people do cling to terms they do not understand, but they would be glad to understand them, if a way of understanding were pointed out. It would, I think, be well if more people tried to lead what I will call an independent inner life; not an isolated life, not seeking to form a sect or cult of their own, but recognising that it is by individual experience that the soul *becomes* and *knows*, that it is by such experience the body of the Church Universal is built, to be vitalised by the Divine Life flowing into it through living beings. This is being recognised more and more by mystics in the Churches. I sometimes think there are more mystics outside than inside the Theosophical Society; if so, there is some good reason for it which we should seek to understand. A mystic is not, I think, a superior order of being, he is a type. Nor is he, in my view, necessarily a person whose psychic senses are developed. Some people who are clairvoyant and clairaudient are mystics; others, possessed of these powers, are not by any means of the mystical type. As I say, Christian mystics know the value of personal experience in the religious life, and some who are not mystics, but psychologists and observers of life, are also recognising the fact. In my opinion this should be encouraged. People in the Churches should be urged increasingly to learn that illumination comes from within and that this life, which I call an independent inner life as opposed to that fed by sacred rites and external teaching, should be led by all wo can lead it.

There is much work of this nature which could be shared in and helped by members of this Society; and it would be well if we could study sympathetically what is being done in this direction in Christian communities, that we might co-operate with their methods rather than impose ours upon them

I trust no one will think that this is "special pleading". Let no one think I am trying to persuade him to adopt a line alien to him, or believe because I speak thus of Christianity that this great Faith

looms larger in my vision than any other and therefore I urge co-operation with the Churches to the neglect of other movements and other branches of activity. I ask for an increasing effort towards an adaptability aud catholicity so wide as to recognise the value and place of non-adaptability and non-catholicity. I do not ask that all shall think that what I call the "impulse onward", if it exists as I believe it does, is an impulse on which they must necessarily be borne. Work in the Society on definitely theosophic lines must continue; the Society must be preserved as a living body into which we pour the differing currents of our thoughts, our emotions, and our wills; that body may alter its form—I do not know how that may be but I am sure it will endure till its work is done. I think a part of its work, through certain of its members, may be in the world without, rather than the world within its boundaries. In truth we know that the world without and within are one; their separation is an illusion of the senses.

There is one thought I should like to advance in conclusion, and it applies equally to the Churches and to every other body in the world, collective or individual. There comes a time, often repeated in the history of a movement or of a human being, when a form, whether physical, emotional or mental, is inadequate to express the torrent of its life. The form must either adapt itself or be broken. In the process of adaptation it may be shattered and is sure to suffer, but there is a glorious hope of new bodily life hidden in that risk. These things, I think, make it hard for us to know what constitutes sickness or health, harmony or stagnation, prosperity or ruin. When an old form is touched by stronger life there are, says Dostoievski in the person of Khirillov, some moments of eternal harmony, but "man in his earthly guise cannot bear them. It is necessary to be transformed or to die". Or, to use the words of two other Russian writers, "The constructive agony of birth is like the destructive agony of death .... passing into a new form of life untried as yet by man as he is to-day." The world seems to me to be passing through such throes as these; who would escape them if within them works the promise and possibility of some greater life to be? The doubts and storms that have shaken Christendom and the individual lives of many, are signs greater than would be a day of somnolence, a cry of "peace," where there is no inward peace; of faith, where there is but an indifferent acquiescence. That the worst of these throes as regards the Churches has passed, I hope and believe, for I seem to see the glimmer of a new day, the grey promise of the shining of some Faith to come.

Résumé du Mouvement Théosophique en Italie.

D. Calvari.

Ainsi que j'ai eu l'occasion de faire observer à notre dernière Convention, dans le mois d'Avril, le mouvement théosophique, dans notre pays, est sur le point de sortir de son adolescence et d'entrer dans une période décisive de sa vie. Cela est prouvé par l'activité des divers Groupes pendant l'année passée et par l'intérêt que les enseignements théosophiques éveillent partout où ils pénètrent. Le moment est venu où l'organisation de nos forces doit être faite avec le plus grand soin, si l'on veut que tout le mouvement théosophique italien avance d'une façon harmonieuse et qu'il devienne apte à produire les effets désignés, savoir: une diffusion large de nos doctrines, par l'utilisation, s'il le faut, des courants de force intellectuelle et spirituelle qui existent déjà dans notre pays.

Pénétré de ses responsabilités le Comité Exécutif, est en train d'étudier les moyens qui seront les meilleurs pour rendre plus efficace le travail des divers Groupes, en ayant pour but principal, non seulement d'établir un contact continuel et direct entre le Comité Central à Rome et les Groupes, mais aussi d'assurer une relation active et fraternelle entre les divers Groupes et les membres qui les composent, afin d'éveiller et de maintenir dans notre pays un mouvement simultané et harmonieux de toutes nos énergies théosophiques.

Comme premier pas vers l'application de ce projet, on a institué à Rome un Bureau de Correspondance, dépendant du Comité Exécutif, qui va produire sans doute de bons résultats dans cette terre d'Italie qui a tant besoin du souffle purificateur et vivifiant de la Théosophie.

Un autre travail a aussi débuté et aura un plus grand développement dans l'automne prochain. Il consiste dans l'étude particulière de notre tradition mystique qui a de si nombreux points de contact avec notre enseignement, comme le démontrent les recherches dans

les œuvres des grands écrivains et penseurs de la Renaissance. Par l'institution d'une Bibliothèque Philosophique-Religieuse et d'une Société pour Conférences Publiques, on essaiera de revivifier à Florence la grande idée néo-platonicienne qui a eu dans le 15ième siècle de si grands représentants tels que Marsilio Ficino et Leonardo de Vinci.

Avant de passer aux détails statistiques de notre mouvement, je veux mentionner la récente constitution à Livourne d'un Groupe composé entièrement de membres Juifs italiens, très intelligents et zélés; la Section Italienne espère beaucoup dans l'avenir. Pour eux, la Théosophie et ses enseignements ne sont pas un langage nouveau, étant tous étudiants et admirateurs des œuvres philosophiques et théologiques du grand rabbin Elia Benamorzegh qui, plusieurs années avant la fondation de la Société Théosophique, écrivait sur la Théosophie et parlait de la réincarnation, telle qu'il l'avait retrouvée dans le Talmud. Le Président du Groupe, le Rabbin Arrigo Lattes, a été élève de Elia Benarmozegh, et la dévotion qu'il a pour son maître et son admiration pour nos doctrines, qui en partie sont pour lui la confirmation d'idées déjà familières, le poussent à travailler avec ardeur pour la cause théosophique.

Détails Statistiques.

Au moment de la Convention du mois d'Avril 1903, la Section Italienne de la Societé Théosophique était composée de 12 groupes repartis dans nos villes principales; un an plus tard les Groupes sont au nombre de 16. En 1903 il y avait 227 membres; ils sont maintenant 288.

Cela naturellement sans tenir compte d'autres centres où on travaille pour nos idées mais qui ne sont pas encore constitués régulièrement, et sans parler de certains étudiants qui, tout en s'occupant sérieusement de Théosophie, ne sont pas encore membres de notre Section.

Répartition des Groupes.

Roma	Groupes	4	membres	63.
Firenze	»	1	»	63.
Milano	»	2	»	31.
Napoli	»	2	»	16.
Bologna	»	1	»	12.
Pisa	»	1	»	9.
Torino	»	1	»	22.
Genova	»	2	»	18.
Palermo	»	1	»	8.
Livorno	»	1	»	7.
	No.	16	No.	249.

A celà il faut ajouter 63 membres non-attachés (dont la plupart à Rome) ce qui fait 288 membres de la Section Italienne de la Societé Théosophique

Propagande.

Cette ligne d'activité a été poursuivie avec un certain succès, par le moyen de conférences et de réunions privées. Pour ce qui a rapport aux conférences, ce travail a été presque entièrement italien ce qui démontre aussi l'augmentation de force parmi les Italiens. Pour ce qui concerne la diffusion de nos idées dans des réunion privées, le rôle le plus efficace a été celui de Mrs. Oakley, à laquelle tous les membres d'Italie témoignent la plus grande reconnaissance pour son activité extraordinaire et incessante en faveur de la cause théosophique et pour l'exemple d'une abnégation sans bornes qu'elle nous donne depuis plusieurs années, c'est à dire depuis le mois de Novembre 1899. Dans l'année dernière (Avril, 1903), elle a été à Torino, Pisa, Livorno; dans le mois de Mai à Napoli, Palermo. En Juin, elle partit de Roma pour Genova, Torino, Paris, Londres. En Août elle retourna en Italie et visita Lugano, Bellagio, Padova, Bologna, Bagni di Lucea, et en Octobre elle arriva à Roma. Après une série de Conférences au Bureau Central, Mrs. Oakley quitta Roma pour Firenze, Bologna, Milano, où elle se rendit une seconde fois en Février et Mars. A la fin de ce mois de Mars elle partit pour visiter les Groupes de Napoli, où elle resta jusqu'aux premiers jours d'Avril. Retournée à Roma elle en repartit quelques jours après pour se rendre à la Convention anuelle, qui a eu lieu à Firenze le 17-18 Avril et qui par sa bonne réussite démontra d'une façon évidente le development et le travail harmonieux des Groupes théosophiques italiens.

Ces Groupes stimulés continuellement par la présence et la parole de Mrs. Oakley ont tous travaillé avec ardeur, et dans plusieurs villes nous avons eu, non seulement des réunions régulières dans les Groupes, mais aussi de vrais cours et conférences sur divers sujets. La plus grande activité fut déployée par les Groupes de Roma, Firenze, Torino, Genova et Milano, grâce à la coopération des Présidents respectifs et des membres de bonne volonté.

Au Bureau Central de la Section une série régulière et variée de Conférences a aussi offert l'occasion à ceux qui n'appartiennent pas à notre Société, de venir en contact avec nos enseignements.

Après la Convention, vers la fin du mois d'Avril, la Sec. It. a eu l'honneur et le bonheur de recevoir une visite de Mrs. Besant, et d'écouter sa précieuse parole dans deux Conférences (l'une anglaise, l'autre française); elles ont fait une profonde impression dans un

auditoire à la fois nombreux et choisi. Mrs. Besant nous a fait espérer une nouvelle visite en automne et la réalisation de cet espoir est attendu avec le plus vif désir par nous tous.

Publication de Livres Italiens pendant l'année 1903—1904.

A. Besant	Il Potere del Pensiero, suo Dominio e Cultura	tradn.	ital.
»	Il Cristianesimo Esoterico	»	»
Cssa. Wachmeister	La Teosofia praticata giornalmente	»	»
Mabel Collins	La Luce sul Sentiero	»	»
Olga Calvari	Annie Besant (Sunto della Vita e delle Opere).		

On a publié aussi la traduction italienne de l' "Inconnu" par Flammarion, avec une préface magnifique du Dr. Paolo Visani Scozzi. La 1e édition de ce livre est déjà épuisée. Il a paru aussi la traduction d'un petit livre de Mabel Collins: "Il Significato delle Feste e Ceremonie dell' Anno."

Ces deux publications n'ont pas été éditées par notre Section.

Avant de quitter cette branche d'activité nous ne voulons pas omettre de mentionner l'important travail de pionnier qui est fait par la Revue Italienne. "La Nuova Parola", sous l'habile direction de son infatigable Editeur, Dr. Arnoldo Cervesato. Quoiqu'il n'y ait aucun lien *officiel* entre la "Section Italienne," et cette Revue, son action est entièrement dévouée à préparer le chemin pour le mouvement théosophique, si bien qu'on peut la dire "l'avant-coureur," le "plan des idées." Elle n'est pas un champ de combat d'opinions, ou de discussions détaillées, mais un précurseur d'idées nouvelles pour le public en général, et c'est avec beaucoup d'habileté qu'un tel travail est accompli. Plusieurs articles admirables dans la "Nuova Parola" sont dûs à la collaboration de l'illustre homme de science, Prof. Porro.

Ne pouvant pas, à mon vif regret, prendre une part active au Congrès de la Fédération, je termine ce bref résumé du travail de la Section Italienne en exprimant, au nom de mon pays, la plus sincère gratitude à toutes les dames étrangères qui, par leur bonne volonté et leur dévotion, ont aidé en plusieurs façons la cause théosophique en Italie, et en souhaitant le meilleur succès aux travaux du Congrès d'Amsterdam, dans la ville où, il y a plus de deux siècles, un hérétique italien, Francesco Guiseppe Borri, a travaillé pour la cause de la Fraternité humaine.

Le Secrétaire Général de la Section Italienne
de la Société Théosophique,

D. Calvari.

Rome le 11 Juin, 1904

DEPARTMENT G.

OCCULTISM.

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2. The Inner Side of Things. — *C. W. Leadbeater.*

Occultism and Occult Training.

Annie Besant.

Occultism has been defined by H. P. Blavatsky as the study of the Divine Mind in Nature; and, taking it in its broadest and deepest sense, I do not think that we can better that definition—the study of the Universal Mind as shown forth in the universe. Now those who have made such study, and have given some of the results of their study to the world, tell us that the universe exists first in the Universal Mind—that it exists there as Idea before it comes into manifestation in the grosser forms of matter; and, as you know, that view of the universe is found in all the great philosophies and religions of the world. We find the Greek philosophers speaking of an intelligible world, then of an intellectual, and later of the worlds of grosser matter. We find the Hebrews speaking also of a world of Mind, of which the physical world is but a gross and rough reproduction. We find it stated in the teachings of the Hindus and Buddhists that the universe is but the thought of the Supreme. And Theosophy, dealing with this a little more closely and more precisely, as its fashion is, draws for us a picture of the beginnings of a universe in which these ideas in the Universal Mind are drawn out by the great Architects; and then the Builders take them from the Architects and shape them into grosser kinds of matter, mental, astral and physical.

The occultist, in trying to carry on his studies, finds himself face to face with two kinds of evolution, along both of which he must go. He is bound by the very name of his study to devote himself to the understanding of the Divine Mind in Nature; and inasmuch as that mind manifests itself through form in subtle matter, on which the grosser forms are modelled, he finds it also necessary, in his study of the thoughts of the Supreme Thinker, to prepare himself for the observation of the subtle forms in which those thoughts are clothed.

His evolution, then, must be two-fold. On the one side he must evolve his own consciousness, so that that consciousness, working on higher planes, may be able directly to contact, to see, to study, to vibrate with, the thoughts in those subtler worlds; and, while he is evolving his consciousness to be able to intuit those thoughts, he must also evolve his subtler vehicles in which that consciousness may function upon the higher planes, and so be able by the development of his subtler senses to observe the various forms on those planes and see their relations with the physical plane. For when we say—as we say truly—that Mind underlies the universe, and when we say that Nature has a life-side, we are dealing with rather different kinds of ideas, although ideas that are closely allied. For, in studying the Mind that underlies the universe, we are clearly on the side where Form is not; we are in a realm of Ideas in the subtlest sense of the term, where formlessness (as is often said) is to be found When we come to deal with the manifestation of these ideas in the worlds we call invisible, and also in the visible, then in those worlds invisible we have to do with what is called the life-side of Nature—for by that phrase we intend to say that Nature is no dead mechanism, no soulless apparatus: that all that science knows as forces or as energies are really expressions of subtle lives; that all those forms and energies in Nature that form one great part of the study of scientific men, are really, on the higher planes, living beings; and that these living beings express themselves on the physical plane as the forces or the energies of the physical universe. So that we may trace down a line along which the occultist would study the evolution of the form-side in Nature. He would begin with the Logos of a system; he would pass from him to his Viceroys, those we call the Planetary Logoi, each ruling over a department of his own; and then he would see round each Planetary Logos the great Rulers of the Elements which are to be the fundamental forms of matter in that department of Nature. He would see there those who are called in Hindu parlance the Kings of the Shining Ones, those who have for their bodies the great Elements in nature—meaning by that word "Elements", not the chemical elements of the physical plane, but Elements as spoken of in ancient philosophies describing the types of material used in the shaping of a universe. So that we should find one of these elements, Earth; and one that we call Water—(not water on the physical plane, but on the plane above the physical, the astral); and then above that the plane of Fire; and above that the plane of Air; and above that still higher the plane of Akasha, the ether—the five planes with which here we have to do, and two

higher yet, at present unmanifested and to us unknown. Now each of these Elements from the occult standpoint forms in its entirety the body of one of these great Kings of the Shining Ones, whose who in Christian parlance would be called the Seven Archangels, rulers of the angels, having each beneath him and under his control a vast angelic host. And the conception of the occultist with regard to such an immense life is that you have a great spiritual Intelligence, who has evolved in past universes and comes into this world to be one of the great Builders of a universe, having as his body all the matter which is of one kind. Thus one of these Beings would be clothed in Ether as a totality, and every force that played in the ether would be the working of his intelligence, the expression of his thoughts. Another would be clothed in the supernal Fire, and all forms of fiery matter would be his body, or made of the material of his body, and all the energies that play in those forms would be his thoughts, the life, the fire, the energy, that play in that fiery matter. And so on all the way down. So that you have this conception of Nature — that it consists on the side of life in great spiritual Intelligences, each of them ruling over a vast department of Nature and each of them clothed in a particular kind of matter—matter which is one of the Elements in the ancient sense of the term. And when we come down to our physical plane we find that each of these Elements and each of these great Beings has his own representative in the physical universe also; for that which is a sub-plane of matter in the higher world is a plane of matter in the physical universe, and each sub-plane in the physical corresponds with or represents a plane in the higher, and each element is reproduced in the physical as a sub-plane of the physical and gives its name to that sub-plane. Thus down here on the physical plane, while the whole is all the great Element, Earth, the solid earth would be taken as the corresponding sub-plane; while the watery matter belongs to the great plane of the astral, and liquids on the physical plane would be the corresponding sub-plane or sub-element. So again with Fire, which here is represented by the gaseous bodies in Nature; and above that, in the occult sense of the word, Air, by the lowest of the ethers is represented; and above that, the next higher great plane, the Divine Flame, is represented down here by the second of the ethers. The sub-atomic and atomic subplanes are the representatives of the two highest, the unknown Elements.

In this way, finding in the physical universe sub-planes corresponding to each great kosmic plane, and thus sub-planes corresponding to each of the primary Elements in the kosmos — in this way the

occultist, in studying even the physical, would not look on it quite from the standpoint of the ordinary scientific man. For he would see what he would call the sub-elements here—the solid, the liquid, the gaseous, the etheric, etc. — as directly connected with the great Lord of the Element in the kosmos or solar system. And so, if he is studying the life-side, that wihch is behind the phenomenal appearance of the sub-element, he would then study the workings of the intelligence of that Being as shown out in the countless hosts of lower intelligences, who reproduce his thoughts in miniature and manifest his powers in miniature. Thus the whole of his study would be conditioned by this greater thought, and he would see in the manifestations of the physical plane the lowest expressions of the thought of a higher plane, and that would have a very practical bearing upon his dealing with Nature in a fashion I will return to in a moment.

The occultist who is trying to develope himself would deal first, in far more detail than I have outlined, with this great theory of worlds or systems of worlds and would become quite familiar with it in detail. That would be his first step, and a necessary step; for until he has mastered it as a theory it would be hopeless to attempt to practise it as an occult science. He must learn this theory as laid down by those who have verified it and studied it at first-hand, in order that when he starts on his first practical and first-hand study he may bring to it a trained intelligence, a cultured mind, and a consciousness which knows at least in theory what it is going to study. Our would-be occultist, then, having mastered this theory in its details, will next concern himself with the evolution of his own consciousness. He will endeavour, by hard and strenuous thinking, by prolonged and careful meditation, to train the mental instrument with which he is to work upon the higher planes. And now will come his first great difficulty: he cannot begin to be an occultist until his mind is thoroughly under his control. As you know, men are for the most part under the control of their minds, where they are not under the control of their senses; but even the more developed are under the control of their minds, and do not control them. Until the mind is under control, it is useless as an instrument of occult research; for if it is to run about here, there and everywhere, as it pleases, dragging its owner with it, it is clear that it will tend downwards towards the lines along which it has come in its evolution, impelled by desires, moved by attractions and repulsions; whereas the occultist who desires to know cannot afford to have attractions and repulsions; he is to study everything in the clear dry light of

reason, and is not to shrink from one study nor to be attracted to another. The whcle universe is before him; the Divine Mind is manifested in every part of it, and all that the Divine Mind has thought is worthy of study; there is nothing in that Mind, rightly understood, that can possibly repel. So that he must master his mind completely, and that is the first step the would-be occultist must take. I say the first step, because I take it for granted that no one is thinking of becoming an occultist until he has purified his life and laid a firm foundation of virtue, of noble thinking, and of noble living. It does not do to leave that out of regard, though I am taking it for granted as being well know to you, for it is of vital importance to him in his later studies. No man whose life is not pure, whose thoughts are not noble, whose character is not unselfish, should venture to touch occultism at all; for every fault he has will assail him, every failing will dig pits for his feet; and until he has laid his foundation of virtue he must not try to build on it the Temple of Occultism. Nor must he try to build that Temple until his emotions and senses are thoroughly under his control.

Let me put to you very briefly why this complete control of the senses, of the emotions, of the thoughts, is necessary for the occultist. Presently we shall find that he is going to move on subtler planes and use subtler vehicles. Now these vehicles he is going to practise in, made up as they are of very fine and delicate matter, will move and vibrate under far less force than will move and vibrate the physical body. It is a very simple fact known to every one of you, that the same amount of force put to the moving of a light body will drive it farther than if applied to a heavy body; a push that would not move a railway waggon would send a ball skimming many yards away. Now apply that well know law to the vehicles in which the occultist is to work. So long as he is in the physical body he thinks and feels, but before the thought expresses itself it has used up almost the whole of its power in making the brain work at all; before an emotion shows itself as an emotion the greater part of it is exhausted in moving the heavy physical matter by which that emotion is expressed —so that you get only a very small residuum of thought and emotion showing themselves in the physical world. But now let the emotion go on to the astral plane. What happens? The same amount of thought, of emotion, moving in the astral body, will throw it into the most violent and fearful passion. If the man is not careful at first, he will run the risk of tearing his own astral body, and of doing great damage to those who are around him on the astral plane by the tremendous vibrations he sends out. He might knock another senseless,

or even shatter his astral body, by the thought which down here would only show itself by a strong emotion. Hence the need to control the thoughts and emotions. That is one of the reasons why, until the control of thought and emotion is achieved, no one will help another to go to work upon the astral plane in the definite, wide-awake, fashion. Uncontrolled people are like so many crackers or rockets flying all over the place—a danger to others, useless to themselves. So it is necessary that our would-be occultist should get the mastery of his mind and emotions, in addition to that purity of nature of which I have spoken.

Then comes the time when he is to work for the development of what are called the subtler senses. I am supposing he has gone along the line of evolution by which his consciousness has been unfolded, so that his consciousness is ready to understand, ready to receive impressions, ready to answer. When the consciousness is ready the vehicles must be brought up to a fine point of response and the subtler senses must be evolved. Now these must be evolved in very definite ways, still all along the line of meditation, of a somewhat different type from that which evolves the consciousness: a meditation that deals directly with the astral and the mental senses, sets them to work, makes them active, and brings them under his control. When he has made progress along these two lines of evolving the consciousness and the subtler senses, the occultist will be ready to work upon the next two higher planes.

Then, as he begins to work, he will find a difficulty facing him—the difficulty of distinguishing between what he contributes to those two planes and the things which exist there independently of himself. And here he will make many a blunder for a very considerable time. Every feeling he has there takes to itself astral matter and presents itself as a living being; every thought clothes itself in mental matter and presents itself as an independent existence; and the first blunder that he will make, when he is able to see and to understand, is that he will aways be getting back his own thoughts, he will always be finding his own ideas confirming themselves apparently by external agency. Hence many of the mistakes made by those whom we call untrained seers. If any such has a strong desire in his mind, he is sure to find it on the astral plane presenting itself as a most magnificent picture, and he will be convinced that it is his duty to follow out that image he has seen; and if it be one that can be reproduced on the physical plane he will be wild to reproduce it here So also with doctrines, beliefs, convictions, of all kinds — the nearest thing to him will be the crowd of his own thoughts, emotions, and wishes.

They will crowd all round him when he wakens on the higher planes, and it will be some time before he learns to quietly put all that crowd aside and to study the plane itself and not only his own creations upon it. Here comes in the value of his moral and unselfish training: for the more his thoughts are pure, the more they are under control, the more easily he will be able to manage them on the higher plane and give them their proper place; and the more they are free from all the promptings of desire, the safer he will be against the danger of hearing the echo of his own voice as his Master's voice, and regarding the figments of his own brain as commands put upon him by his Master. As he goes on he will learn to distinguish, and there is one kind of touchstone which is very useful in the earlier days. If the thing he brings back is only the reflection of his own thought, a wish he desires to carry out upon the physical plane, then you may be sure there will be a great deal of feeling mixed up with it, grievous impatience, hurry, excitement, and anger, if the carrying out is opposed; whereas, if it be really a teaching of his Master, then he will show down here on the physical plane a calm, a peacefulness, an utter absence of excitement and passion of any kind. Now inasmuch as it is his Master's will, he will know that. His will must work itself out if only he does not oppose it; and that what is wanted on his side, that the Master's will may be done on the physical plane, is simply devotion, calm and patience, putting no obstacle in the way but waiting until the impulse comes from the higher plane, which has in it the certainty of self-realisation. And the man who is trying to be an occultist will test himself in this way. If he finds himself very excited he will refrain from action, knowing that excitement is alien from the spiritual impulse. But if he finds a steady conviction which is able to wait for its realisation, with no hurry, no excitement, which knows that every necessary circumstance will be brought into being by the Master, he may be sure his inspiration is from above and that he is not being led away by the echoes of his own desires. Hence, again, the enormous importance of that purifying process I alluded to, before real advance is made in occult knowledge and power.

Now a great change takes place in the higher vehicles of the occultist, a change which is slow but steady and which must be completed before he is really available as an instrument on higher planes than this. You have read in some of our theosophical books, mostly in some books or papers of Mr. Leadbeater's, that the astral and the mental, as well as the physical, matter of which our bodies are composed, is elemental essence with a tendency downwards, that

is to say, the ordinary mental body ts made up of elemental essence, that of the higher kingdom, coming downwards towards the astral plane. So on the astral, the essence of which our astral body is composed is striving to come downwards to the physical; hence a continual downward movement in the very matter of our bodies. Now as the occultist evolves a change takes place in the material of which his astral and mental bodies are composed. The change consists in the rearrangement of the matter, and that rearrangement of the matter gives vehicles respectively for different kinds of life. The former arrangement of the matter gives vehicles for the downward-coming wave of the life of the Logos; the new arrangement of the matter of the astral and the mental bodies gives vehicles for the upward-climbing life of the Monad, the spirit of the man himself; so that, as this change goes on, the downward wave of the life of the second Logos leaves his astral and mental bodies and his own life, the life of his own spirit, takes the place of that downward-sweeping wave. The result is an entire change in the direction and tendencies of these bodies; before, they tended to go down; now, they tend to go up. Before, the life pushed them downward; now, it is drawing them upward; so that in the perfected body of the occultist his own spiritual life is the ruler of the molecular arrangement, and it is that life which forms its vehicles of the subtler matter and shapes the matter into the bodies that thereafter he uses on the higher planes. This vast and wondrous revolution makes his body useful to him in the future instead of a hindrance, taking away that downward pulling of which he has ever been conscious and giving him as it were wings in his body, wings that lift him instead of clogs that drag him down. Here again comes in the need of that moral growth in self-consciousness of which I spoke. The only safety in this process is in the moral character, in the inner power of the man himself.

When he has thus builded his bodies, when he has thus evolved his consciousness, when he has thus developed his psychic senses, then is he an occultist indeed. Then he will be able to study without fear of error, then he will be able to investigate without fear of failure: for at that point he will be at the threshold of liberation, he will be ready for the Initiation that makes a man a Master. All through his discipleship he has been going through these stages, working along these different lines, and improving himself year by year. In his earliest studies he will make many blunders, and there is no mistake greater on the part of those who have not yet developed any of these faculties, or opened up their consciousness, than to suppose that when a person unfolds some of the astral or even of

the mental subtler senses, that he becomes an infallible prophet, an infallible seer. Quite the contrary: he is liable to endless blunders, continual mistakes, and his only safety lies in the honest statement of what he believes to be the truth, and in a readiness to correct and amend it when clearer vision shows him to be mistaken; for there are many possibilities of mistake that open before the growing occultist I have told you of those that face him on the very threshold. Putting these aside, his next difficulty will be that there exist on the plane nearest to the earth many who will deliberately try to deceive him, to lead him wrong, to delay his growth, and to impede his gathering of knowledge. He can only gradually eliminate those, feeling them, sensing them, rather than seeing them, recognising that subtle touch of magnetism which puts him on his guard, the signal of danger. And even when seeing straight and clear the limitations of his vision are a fruitful source of error, for a thing does not look the same when you see it out of proportion. Seeing a fragment of a picture you will have very little idea of that portion of the picture hidden from you, and you will not even see correctly the colour of the bit you are able to sense, for colours are very much modified by surrounding colours and are not really the same to your vision when you see them surrounded by many other colours that influence the whole, as when you see one fragment shown with perhaps a white surrounding surface. Nor only is this true of colour, but it is also true of form, and shapes seen out of proportion look quite different from the same seen in proportion; and seeing a fragment of the higher planes is often misleading because out of proportion to the whole. So this lack, this limitation, bringing about a disproportion, is also one of the dangers against which the growing occultist must guard himself. And then there is the subtle temptation of pride and power, of thinking himself different from others and not realising that he can only be an occultist in the higher sense when the forms are as nothing to him and the one life represents all being Therefore is separateness called the great heresy, for to the occultist there is no more dangerous noose in which his feet may be trapped. If he thinks of himself as separate, at once he drops drownward; if he thinks of others as separate from him, at once he is enmeshed in the web of delusion. He must keep clear the vision, which depends on unity, nor allow the pride of superior knowledge to make him hold himself as distinct from the ignorant and the unevolved. Such are some of the difficulties that surround him; and yet none of these difficulties can daunt the soul who has set his heart on knowledge, on the greater service of the world. True, they are difficulties; but difficulties exist only

to be overcome True, they are dangers; but dangers make brave the heart, make strong the muscles of the spirit. So that one who is ready for the occult Pathway will not be affrighted by the dangers nor depressed by the difficulties; but, taking patience in both hands, and with the perseverance that marks the true student, he will address himself to his difficult task, secure in his faith in his Master, secure in his faith in the God that is himself, profound in his love for humanity, whom he is resolute to serve. And thus armed with patience, perseverance, faith and love, he will tread his difficult Path and become an occultist indeed.

The Inner Side of Things.

C. W. Leadbeater.

[A paper by Mr. Leadbeater on the above subject was received by the Congress. Having been published elsewhere during the time this volume was in course of preparation, this contribution is not reprinted here, in accordance with the decision of the Council of the Federation given on page 44. The paper is printed in full in *The Lotus Journal*, Vol. II, page 94 and page 101. Ed.]

PART IV.

INDICES.

CONTENTS OF PART IV.

1. The Pronunciation of Sanskṛiṭ words.

2. Index to Parts I and II.

3. General Index to Part III.

THE PRONUNCIATION OF SANSKṚIṬ WORDS.

a is pronounced like o in "mother".
â » » » a » "father".
i » » » i » "milk".
î » » » e » "ether".
u » » » u » "put".
û » » » oo » "boot" (never like u in "music").
e » » » a » "make".
o » » » oa » "coat".
ṅ » » » ng » "long".
ñ » the nasal of the palatal class of letters.
ṇ » » » lingual » » »
sh » a palatal sound.
ṣh » » lingual »
ṭ » the dental t as in some French words.
ṭh » pronounced like th in "thought".
ḍ » pronounced like the definite article "the" before a consonant.
ḍh » pronounced like th in "this".
ṛi » a Sanskṛiṭ vowel. The sound does not exist in English.

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Federation of European Sections of the Theosophical Society Transactions of the annual congress.

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